THE APOSTASY OF THE LATTER TIMES.

In which, (according to divine prediction) the world should wonder after the Beast, the *Mysterie* of *Iniquity* should so far prevaile over the *Mysterie* of *Godlinesse*, whorish *Babylon* over the Virgin-Church of Christ, as that the visible glory of the True Church should be much clouded, the true unstained Christian Faith corrupted, the purity of true worship polluted.

OR,

THE GENTILES THEOLOGY

Of DÆMONS, *i.e.* inferiour divine powers: Supposed to be mediatours betweene God and man.

Revived in the LATTER TIMES amongst Christians, in worshipping of Angels, deifying and invocating of Saints, adoring and tempting of Reliques, bowing downe to Images, worshipping of Crosses, &c.

All which,

Together with a true discovery of the Nature, Originall, Progresse, of the great, fatall, and solemne Apostasie, are cleered.

Delivered in publick some years since upon 1 *Tim.* 4. 1, 2, 3.

By JOSEPH MEDE B.D. and late Fellow of Christs Colledge in Cambridge.

The second Edition Corrected.

LONDON,
Printed by *L. N.* for SAMVEL MAN dwelling at the signe of the Swan in *Pauls* Church-yard. 1644.

Doctor TWISSE.

His Preface to the Reader.

Vino Vendibili non opus eſt ſuſpenſa hedera: A cup of good wine will be knowne where it is without an Ivie-Buſh; ſuch is the following diſcourſe, and ſo I am perſwaded it will approve it ſelfe unto all unpartiall and judicious Readers. Many yeares agoe I was acquainted with it, by the Authors owne hand: for ſuch was his Scholaſticall ingenuity; I found him moſt free in communicating his ſtudies; right like unto the deſcription of the Scholar in *Chaucer*:

Sounding in morall vertue was his ſpeech,
And gladly would learne, and gladly teach.

And ſometimes he dealt plainly with me, in telling me the reaſon why; and that was, becauſe he found me ſo inquiſitive after his meditations, whereas thoſe with whom he familiarly converſed, were nothing ſo. The truth is, I was exceedingly taken with his notions; for he had a Criticall wit, and affected to correct common errours: and herein he ſeemed to me exceeding happy, Demonſtrating not onely acuteneſſe of wit, and clearneſſe of conceipt, but ſolidity of judgement. And therefore from the firſt time, that I grew acquainted with him, I made bold to improve my acquaintance to the urter-

most of mine owne advantage scholasticall, encouraged thereunto by his facility and ready condescension to my requests.

2 The beginning of our familiarity was occasioned by a rumour spread of his opinion, concerning the glorious Kingdome of Christ here on earth, which many hundred yeares agoe was cryed downe, as the Errour of the *Millenaries*: and *Augustine* himselfe, though confessing that at first he liked the same, yet sheweth how that afterwards he was taken off from it, and upon what ground. And it seemed wondrous strange to us, that such an opinion should after so many hundred yeares be revived; and that in so strange a manner, as now we finde, both amongst us, and amongst outlandish Divines. Nevertheless my selfe being firmely set upon studies of another nature, I had no great edge so much as to hearken to it, much lesse to take it into consideration. But a friend in the Countrey sometimes urged me to write to an acquaintance in *London*; and to entreat him to enquire of Mr. *Mede*, whether he were of the same opinion with *Piscator* and *Alstedius* concerning the first resurrection, and the glorious kingdome of Christ. And hereupon shortly after, word was sent me, that he did agree w^th^ *Piscator* in this, that some shall rise a thousand yeares before others, but he differed from him in this, that *Piscator* thought this reigne of Christ should be in heaven; but I (said Master *Mede*) agree rather with *Alstedius*, and conceive, that the thousand yeares reigne of Christ shall be on earth. Yet herein

herein he differed from *Alstedius*; that whereas *Alstedius* was of opinion, that the thousand yeares reigne of Christ should be after the day of judgement, Master *Medes* opinion was, that it should be *in & Durante die judicii*, in and during the day of judgement; which day of judgement should continue a thousand yeares, beginning with the ruine of *Antichrist*, and ending with the destruction of *Gog* and *Magog*. And that *Camerarius* writing upon *Plato's Alcinous*, testifies that the *Rabbins* among the *Jewes* write, that the seventh thousand yeares shall be the great day of judgement, or the judgement of the great day. And *Hierome* upon the sixty fifth chapter of *Esay* confesseth, that it was a tradition among the *Iewes*, that the Messias should reigne a thousand years in new *Ieruſalem*.

3. When I heard this, my Spirit was stirred up in me to lay aside for a while my ordinary studies, and to take this into consideration; and I prayed M. *Mede* to give me leave to propose my reasons against this opinion of his. And the truth is, the improbability of it seemed very pregnant to natural reason; & diverse arguments that way offered themselves, wch seem'd to be of very difficult (if at all possible) solution. And over and above it seemed very contradictious to diverse plain passages of holy Scripture. M. *Mede* very readily entertained the motion, and prescribed me a time after which he should be at leasure for me; & in a Letter after this, in his familiar manner asked me, saying; when come your *Quæries*? I accepted his curteous answer, and sent up unto

him, firſt and laſt, twelve arguments againſt that opinion of his; & at the firſt I ſent him ten, with an anſwer deviſed by my ſelfe to nine of them; for ſo I had promiſed him, namely, that I would bethink my wits of what poſſibly might be ſaid in the ſolution of them, according to the ſtraitneſſe of my invention, leaving it to him to approve, or correct, or adde, as he thought good. And whereas I could deviſe nothing at all in anſwer my tenth argument, he ſent me a large anſwer thereunto in three ſides of a ſheet of Paper; whereby I well perceived, that my beſt arguments had been known to him, and examined before I deviſed them.

4. After this, I came acquainted with many diſcourſes upon the ſame argument, one Printed at *Hanow* in *Germany*, *De die noviſſimo*, *Of the laſt day*; a few only were Printed; Two copies (and no more) were brought into *England*; Mr. *Mede* bought them both, & ſent me one of them to copy it out, which I did: After this, no leſſe then ſeven Manuſcripts were ſent me from one Divine, treating of this & other Myſteries. Now here I cannot but confeſſe my corruption, for I received thē by way of a bribe. And indeed I was to doe him a favour (which yet was never done, the death of a ſpeciall friend preventing it) and I dealt plainly with him, and told him, I would not ſell my favours *Gratis*; I would be well paid for them. And therefore whereas I heard he had ſtrange notions upon the Revelation, and touching the myſteries of the firſt reſurrection, and

Chriſts

Christs Kingdome, I looked to be feed with the communication of them; wᵗʰ promise to return them safely, after I had suckt the honey out of them, though he had never a whit the lesse for that, such is the nature of spirituall commodities. The good man sent me word, that such bribes would never make me rich: But I returned answer, that they would make me more rich then the enjoying of al the treasures of *Ethiopia*, and the hill *Amara* to boot: And here I found rich mines indeed, even all the mysteries belonging to Christs glorious kingdom set down apart, by way of question, and a solemne resolution thereof, with proofs adjoyned out of holy Scripture. Since that, I have met with diverse choice pieces of the same argument; some prosecuting a few parts thereof only, and others more. But let that passe, I returne to M. *Mede*.

Many letters passiing between us, he had occasion somtimes to touch upon somethings, whereof he had written more at large, either by occasion of Chappell exercises, as he called them, or in more operous and large discourses. I was glad to observe such precious birds of Paradise spring; and thereupon insinuated with him farther, entreating him to communicate such exercises of his to me. And truly I found such exemplary favour with him, that he would scarce deny me any thing. Thus I came to be partaker of divers Chappell exercises of his, one whereof was a notable discovery of the common errour, about *Zipporahs* circumcising of her childe, as if she did

did it in discontent & spleen, throwing the foreskin at *Moses*'s feet, and saying, *Thou art a bloody husband.* But M. *Mede* brings it about to signifie the ordinary form of expression used in that Sacrament, which was to this effect, *Thou art my blood, son*; and he proves it both out of notable circumstances of the story of *Moses*, and out of the Rabbines, acknowledging that forme, and applying it to that fact of *Zipporah*.

5 I confesse there hath bin some difference betweene us about ceremonies, as lawfulnesse of bowing towards the Altar, and about the holinesse of Churches, whereof he was as zealous as his Lord of *Canterbury*, or rather more; for he held it unlawfull to pull downe Churches, they being places separated for Gods use, and his peculiar: wherein he followed M. *Hookers* conceit, in the fifth book of his *Ecclesiasticall Policy*. But his Lord of *Canterbury* did not hold it unlawfull to pull down S. *Gregories*. That axiome, *Eadem est ratio loci & temporis*, There is the same reason of time and place, deceived him, as it deceiveth many, for where it doth hold, it holds onely in reference to time, and place, naturall. And indeed, time is only naturall; but place may be artificiall, and such is a Temple. That is for the generall notions of them, then as touching the speciall notions of them, herein is a vast difference. For the proportion of time is very considerable for the advancing of Gods service; as one day in seven, rather then one day in a fortnight, or one day in a month; the like cannot be

be ſaid of the proportion of place. And laſtly, the time of Gods worſhip is defined by God ſtill even under the Goſpell, namely, the Lords day; not for any place defined by him. And truly the Lord ſeemed to me by ſpecial providence to caſt us upon a debate about the holineſs of Churches. And it was high time to enquire into it, ſuperſtition in this kind of late ſtrangely encreaſing. The *Auſtine* diſputations in *Oxford*, which were wont to be kept in Saint *Maries* of late I heare, are excommunicated thence. I wonder the Act, and the exerciſes thereof, are not tranſlated to ſome other places, for feare of prophanation: and the *Terræfilius*, or *Prævaricator*, muſt take heed of obſerving the old forme of exerciſing their pleaſant wits in facetious diſcourſe, for feare of prophanation, which cannot be ſalved by ought but Doctor *Cozens* his *Devotions:* Yet were not the ſame kinds of exerciſes performed at the ſame time, and in the ſame place, in the time of Popery? Whence it followes, that either they were more prophane than we now adayes, or we more ſuperſtitious than they.

6 But wheras ſome were too forward in cenſuring Mr. *Mede*, as complying with the times in this, it is well known, that twenty years and more, before that laſt Sermon of his, wherat divers took great offence; he had maintained his opinion that way, and upon a text very plauſible at firſt ſight to juſtifie it, *Levit.* 19. 30. *Ye ſhall reverence my Sanctuary*, which text may eaſily miſcary an honeſt man, and a good ſchollar, into an opinion of

reverence due unto Churches, either civil or religious, or of a middle size betwixt them, as some (I heare) have very unhappily set their wits on worke to devise; as if man, made after Gods Image, were bound to performe reverence to the work of his own hands. But if we seriously consider the two parts of the text, and duly weigh and compare them together, we shall soone find, how the meaning of the one, will give light to cleare the meaning of the other: for thus it runs, *Ye shall keep my Sabbaths, & reverence my Sanctuary.* Now the keeping of the Sabbath is clearly no other, than the reverencing of God upon the Sabbath: so say I, the reverencing of the Sanctuary is no other, than the reverencing of God in the Sanctuary. In all this I have spoken nothing of the vast difference between the Temple at *Jerusalem*, and our Temple and Chappels; every one whereof amongst us, for devotion thereunto, is compared with the Temple of King *Solomon*; whereas there was but one Temple for all the Scribes, and into that Temple none presumed to come but the Priests, & into the *Sanctum Sanctorum* no Priests, but the High Priest, and that but once a year. The truth is, both the Sanctuary, at the first, and the Temple throughout, were Ceremoniall, both whole and part, and all the services thereof; and so God made use of it, as of sacrifices to communicate mysteries of godlinesse unto his people. Yet I confesse I have heard some in great state, to professe that the Temple was morall, that is, the building of it a morall duty: But I prove it was not;

not; if it were moral, then all the Church of God for 1600. years before the floud, and some 1200, after, till the building of the Temple, failed of the substance of a morall duty; for till then they had none. Again, if it were a morall duty, then God commanded it from the first, either by word or by writing it in mans heart; not by word, as appeares by Gods own profession made to *David*, 2 *Sam.* 7. 7. *In all the places wherein I have walked, with all the children of Israel, spake I one word with any of the tribes of Israel, when I commanded the Judges to feed my people Israel; or said I, why build yee not mee an house of Cedar trees?* If written in mans heart, then all along so many ages, the people of God sinned against their consciences, in not building a Temple unto God.

7. But perhaps there is some colour at least, or shew of reason to prove this? And what may that be? Is it that of *Solomon* to the King of *Tyrus*? 2 *Chron.* 2. 5. *The house which I build is great, for great is our God above all gods.* Here seemes to be an intimation, that the house must be answerable to the greatnesse of God: wherto I answer: Then belike it is a morall duty to build an house answerable to Gods greatnesse. But, say I, this was utterly impossible to man in the state of Innocency; therefore this is no morall duty. Such an house had need be as big as all the world, from the outermost cope of heaven, to the center of the earth, yet that not answerable; for as *Solomon* saith, vers. 6. The heavens of heavens cannot contain him; but I do it to burn incense before him.

Yet it became *Solomon* in undertaking it to goe through with it answerably to the glory, wherewith God had adorned him: But the patterne of it was delivered to him by *David* his Father, and his Father received it by revelation. Surely it hath bin in the power of heathens since that time to build Temples exceeding the glory of the Temple built by *Solomon*: witnesse the Temple of *Diana* at *Ephesus*: and that of *Fez* at this day. Surely the richer Potentates are, the more they are enabled to build more glorious Temples: And the greatest States of the world at this day are heathenish, not Christian.

8 But to the matter in hand, Amongst the chiefe pieces which Mr. *Mede* was pleased to communicate unto me, this of the Apostasie of the Latter times, as it was the largest of all the rest, so it gave me greatest content; both for the interpretation he makes of the text in *Paul*, different from all former interpretations of course, which he shews to be most agreeable to the text; and that it affords new and more plentifull matter of meditation, both as touching the doctrines of Dæmons, opening the meaning thereof, and shewing what they are: and as touching the description of those persons, who were the founders of them; which openeth a large field of discourse, and that so pertinently and fully exemplified by the Author, as cannot but give great content to the Protestant Reader; the foule superstitions and corruptions in use among the Romanists, being represented to the life, and that with great variety

variety of reading, together with the explication, and illuſtration of ſome very obſcure paſſages in *Daniels* Prophecie.

9 I had ſometimes a diſpute with Doct. *Sibs* about Mr. *Medes* explication of S. *Pauls* phraſe, *the doctrines of Dæmons*, which hee tooke to bee ſomewhat violent and ſtrained, But I profeſſed freely, I ſaw no juſt reaſon for ſuch a cenſure. It is true we commonly conceived the word *Dæmoniorum*, to be *Genitivus efficientis*, a genitive caſe noting the Author or efficient cauſe. But Mr. *Mede* takes it to be *Genitivus materiæ*, the genitive caſe noting the matter, or ſubject. Now all the learned and judicious know it to be as uſuall to take the genitive caſe in this latter ſenſe, as in the former, and therefore no racking of the text is committed by him in this: Whereas on the other ſide, *Beza* deſpaires of making *Paul* ſpeak true Greek, unleſſe by *Dæmons* we underſtand falſe Prophets. But Mr. *Mede*, by his interpretation is driven to no ſuch ſhift, but preſerves the integrity of the language, as well conſiſting with his interpretation.

10 I have heard others highly commend this diſcourſe of Mr. *Medes*, as a choice piece, as Mr. *Steven Marſhall* by name, that worthy Preacher. My opinion is, that never was the defection of the Church of *Rome*, and the native *genius* thereof more lively, and clearely, and learnedly ſet forth, as moſt exactly anſwerable to that which the Scripture hath foretold, then by Mr. *Mede* in the opening and expounding of this text, where-

upon he insists, and accommodating the manners of the Church of *Rome* in the latter dayes thereunto; and by Mr. *Potter* in his learned and accurate discourse of the number of the Beast *666*, whereof Mr. *Medes* judgement was, that it was the greatest discovery that hath been made since the world began. Much adoe I had to draw him to peruse it, and give me his judgement of it: for he feared it would prove but a fancie; but after he had perused it, hee sent me word, that hee did not think it possible that a matter of such reality and solidity could be wrought out of it.

WILLIAM TWISSE.

The Catalogue of the Authors.

A

Acta Stephani Monachi.
Æmilius
Sura apud Paterculum.
Ambrosius.
Ammianus Marcellinus.
Apuleius.
Arnobius.
Athenagoræ legat. pro Christ.
Augustinus.

B

Balæus.
Baronius.
Basilius.
S. Benedicti Reg.
Beza.
Budæus.

C

Cæsarius.
Calvinus.
Castellio.
Cedrenus.
Celsus apud Orig.
Chemnitius.
Chrysostomus.
Cicero.
Clem. Alexand.
Clementis alterius constitutiones.
Concilium Chalcedonense.
Concilium Constantinopolitanum.
Concilium Laodicenum.
Concilium Nicenum 2.
Constantinus Morossa.
Cosma Megalinus.
Cyrillus Alexand.
Cyrillus Hierosol.

D

Damascenus.
Diodorus apud Eusebium.

E

Epiphanius.
Evagrius.
Eucherius.
Eunapius.
Eusebius.

F

Fasciculus temporum.
Florus.
Franciscus Junius.
Fridericus Sylburgius.

G

Gennadius de viris illustribus.
Graserus.
Gratianus.
Gregorius magnus.
Gregorius Nazianzenus.
Gregor. Nyssenus.
Greg. Turonensis.

H

Hermes Trismegistus.
Herodotus.
Hesiodus.
Hieronymus.
Hilarius.
Hyperius.

I

Iamblycus.
Interpres Aretæ.
Interpretes Septuagint.
Interpres Syrus.
Interpres Vulgatus
Ioannes Curopalata.
Joannes de Nicol.
Jonathan.
Jornandes.
Iosephus.
Irenæus.
Iustinus Martyr.

K

Kircheri concordantia.

L Lactantius.

The Catalogue of the Authors.

L

Lactantius.
Legenda aurea.
Leo magnus.
Linacer.

M

Martini Lexicon.
Melanthon.
Melchior Canus.
Miracula B. Virginis, lib. Ital.

O

Oecumenius.
Oenomaus apud Eusebium.
Onkelos.
Origines.

P

Paterculus.
Paulus Diaconus.
Philo Biblius.
Plato.
Plutarchus.
Porphyrius.
Possevinus.
Procopius.
Psellus.
Ptolomæus.
Purchas pilgrim.

S

Sammon. Serenus apud Macrob.
Sanchuniathon apud Eusebium.
Servius.
Sigonius.
Simeon Metaphrastes.
Sleidanus.
Socrates, historicus Ecclesiasticus.
Stephani, Robertus & Henricus.
Suidas.
Surius.
Synesius.

T

Targumin & Targumistæ.
Tertullianus.
Theodoretus.
Theodorus apud Baronium.
Theophanis miscel. hist.
Theophanes presbyter apud Baron.
Theosterictus.
Tremelius.
Trithemius.

V

Varro.
Vatablus.
Venantius Fortunatus apud Biblioth. Patrum.
Vincent. histor.
Virgilius.

Z

Zozomenus.

THE APOSTASY OF THE LATTER TIMES.

A Treatise on 1 *Timothy* Chap. 4. Verse 1, 2.

Τὸ δὲ πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις, καὶ διδασκαλίαις δαιμονίων, ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν κωλυόντων γαμεῖν ἀπέχεσθαι βρωμάτων, &c.

Which I conceive may be thus Translated, *viz.*

Howbeit the Spirit speaketh expresly, That in the latter times some shall revolt from the Faith, attending

to erroneous spirits and [d] *Doctrines of Dæmons, through the hypocrisie of lyars, having seared consciences, forbidding to marry, and commanding to abstaine from meats, &c.*

d *Doctrinis Dæmonum.*

THe words I have read, are a propheſie of a revolt of Chriſtians from the great myſterie of Chriſtian worſhip, deſcribed in the laſt verſe of the former Chapter; which according to the diviſion of the Ancients, ſhould be the firſt of this: for that laſt verſe, together with the firſt ſix verſes of this, and halfe the ſeventh verſe, make the ſeventh title or maine Section of this Epiſtle, expreſſed in the Edition of *Robert Stephen*; and ſo ſuppoſed, from the grounds of that diviſion, to belong all to one argument. The words therefore of my Text, depend upon the laſt of the former Chapter, as the ſecond part of a diſcreet propoſition; that howſoever the μυστήριον ἐυσεβείας the myſtery of Chriſtian Religion, which is, *God manifeſted in the Fleſh, juſtified in the Spirit, ſeene of Angels, and aſſumed into glory*: Though this myſtery was a great one, and at that time preached and beleeved in the world; nevertheleſſe the Spirit (τὸ δὲ Πνεῦμα) ſpeaketh expreſly, *that in the latter times there ſhall be a revolt or departing from the faith*, though not in all parts of it, yet from a main and fundamentall part thereof, namely, the aſſumption of this God and Man to the throne of glory, & the incommunicable majeſty in Heaven, where he hath a name given him above every name, and whereof no creature in Heaven or in Earth can be capable: which connexion is the reaſon why the Apoſtle putteth this *aſſumtion into glory* in the laſt place of his deſcription, which ſhould elſe in the true order have followed the words, *juſtified in the Spirit*, & beene before *preached unto the Gentiles*, and *beleeved on in the World*. But it is the method of the Scripture, ſometimes

times to translate the proper order, & to mention that in the last place wherunto it is to joyn, and from whence it is to infer the next words that follow after. And unlesse this reason be allowed here, there will hardly be found any other reason of this misplacing. But more of this shall be both spoken and made better to appear hereafter.

I come now more neer to my Text; the words whereof I divide into two parts: First, a description of this solemn Apostasie, in the first verse. Secondly, the manner or means whereby it was to come to passe in the following verse, *viz. through the hypocrisie of lyars, who had seared consciences, forbidding to marry, and commanding to abstaine from meats.*

For the description of the Apostasie it selfe, we shall finde it first generally and indefinitely expressed both in the word ἀποστήσονται they shall apostatize or revolt; and in the next προσέχοντες πνεύμασι πλάνοις shall attend to erroneous Doctrines, or Doctrines of errour. 1

Then particularly, 1 What these erroneous Doctrines should be for the kind or quality, namely new Doctrines of Dæmons, or a new Idolatry. 2 The persons who should thus apostatize, not all but τινὲς some. 3 The time when it should be, in these later times. 4 The proofe or warrant of this propheſie, it is that which the spirit hath else-where long agoe foretold ῥητῶς in the written word verbatim, *totidem verbis* or in expresse words. For the second part (*viz.*) the means; Consider first the manner or method used, *by lying hypocrisie or hipocriticall lying*; Secondly, the quality and description of the authors and furtherers thereof, they should be such as *had their consciences seared, who forbade marriages and meats.* Where, before I goe any further, I must give an account of thus translating these later words which I make the second part, because they are commonly translated otherwise, (*viz.*) intransitively, as referring the words of the two last verses to the persons mentioned in the first (*viz.*) those *some* 2

who should apostatize and give heed to erroneous spirits and doctrines of devils, as they usually translate it: so that the words of the second & third verses should be the expression by particulars of that wch was before generally comprized under erroneous spirits and doctrines of devils, wch should consist partly in forbidding lawfull mariage, and partly in commanding abstinence from meats, thereby abridging Christian liberty. But this interpretation seemes very unlikely; for first, since S. *Paul* intendeth here to describe that great apostasie of the Christian visible Church, as is evident by the pointing out of the time ἐν ὑστέροις καιροῖς in the latter times; who can beleeve that he who aimeth at this, would instance only in the smaller and almost circumstantiall errours, omitting the main & fundamentall, wch the Scripture elsewhere telleth us shold be Idolatry or spiritual fornication. Secondly, as for errors about mariages and meats, they were not proper to the last times, but found more or lesse in the Apostles owne times, as may be gathered by some passages of their Epistles: why should then our Apostle, here speaking of the Apostasie of the last times, instance only in these things wch the first times in some measure were never free from? Lastly, which I take alone to be sufficient, the Syntax of the words will not beare it, to have them so translated; for the persons in the first verse πνεῦσι πλανοῖς προσέχοντες are expressed *in casu recto*, whereas the persons in the verses following ψευδολόγων, κεκαυτηριασμένων, κωλυόντων, are in the genitive: now by what Syntax can these be construed intransitively? how will πνεῦσι agree with ψευδολόγων, &c. without breach of Grammar, unsampled in our Apostles Epistles? If any say, they may be referred then and agree with διδασκαλίαις, that indeed would be a strange sense, and nothing to their purpose, to say that Devils lie, have seared consciences, and forbid mariages and meats. But to construe it transitively, and to make all these genitive cases to be governed by ἐν ὑποκρίσει

and

and take the prepoſition ἐν to ſignifie *Cauſam* or *Modum actionis*, [b] as is moſt uſuall in Scripture: this, as it keepeth the Syntax true, ſo I hope to make it appeare hereafter to bee the very meaning and the event moſt anſwerable thereunto, when you ſhall heare proved out of Story, that the Apoſtaſie of the viſible Church came in by lying wonders and all deceivableneſſe of unrighteouſneſſe, managed by thoſe who either profeſſed or doted upon Monaſticall hypocriſie, the affectation of which errours, at length ſurprizing the body of the Church, is that which Saint *Paul*, 2 *Theſſ.* 2. calls not the Apoſtaſie it ſelfe, but *a not-love of the truth*, for which God *gave them over to ſtrong deluſions that they might beleeve a lye*. But this is out of its place, only I have anticipated thus much, leſt you ſhould be too long in ſuſpence of the grounds of this novelty in tranſlating: and yet this difficulty concerning the Syntax, hath ſtumbled many of our later Interpreters, as amongſt others *Beza*, who ſolves it only by ſaying, that the Apoſtle more regarded the matter than the conſtruction; which for my part I cannot beleeve: others who can, may if they pleaſe. I returne now unto the firſt part of my Text, the deſcription of that ſolemne Apoſtaſie; where I will conſider the five parts or points thereof as I have propounded them, though it be not according to the order of the words. And firſt in the more generall expreſſion of the words, as I called it: I ſay in theſe words, ἀποστήσονται τῆ πίστεως, & προσέχοντες πνεύμασι πλάνοις (Αποστήσονται) is as much as to ſay, they ſhall make an Apoſtaſie: now ἀποστασία in Scripture uſe, when it looks towards a perſon, ſignifies a revolt or rebellion; when towards God, a ſpirituall revolt from God or rebellion againſt divine Majeſty, whether totall, or by Idolatry and ſerving other gods; for the Seventy, whence the new Teſtament borrowes the uſe of ſpeech, uſually tranſlates by this word the verb, מרד to rebell, and מרד rebellion; both which when they have reference to a ſpirituall Sove-

b *Hyperius* ſo expounds it in his Comm. on this Epiſtle.

veraignty, mean nought else but Idolatry and serving of other Gods, as may appeare, *Josuah* 22. 19. where the Israelites supposing their brethren the Rubenites and Gadites, in building another Altar upon the banks of Jordan, had meant to have forsaken the Lord, and served other gods, they said unto them, המרו you have *rebelled* against the Lord, and presently, *rebell* not against the Lord, nor *rebell* against us; where the Seventy hath ἀπὸ τοῦ κυρίου μὴ ἀποστάται γενήθετε, καὶ ἀφ' ἡμῶν μὴ ἀποστῆτε, and in the two and twenty verse מרד *rebellion* is translated ἀποστασία in the words, the Lord God of gods he knoweth if it be in *rebellion* or transgression against the Lord; also *Numb.* 14. vers. 9. when the people would have renounced the Lord upon the report of the spyes, *Josuah* and *Caleb* spake unto them, saying, אל תמרדו, *rebell yee not*, where the Seventy hath ἀπὸ τοῦ κυρίου μὴ ἀποστάται γένεσθε *bee not Apostates from the Lord*; so *Nehem.* 9. 26. in that repentant confession which the Levites make of the Idolatry of their Nation, they were disobedient, say they, וימרדו and *rebelled* against thee; the Seventy hath ἤλαξαν καὶ ἀπέστησαν ἀπὸ σοῦ, and *Daniel* in the like confession, Chap. 9. vers. 9. מרדנו the Seventy ἀπέστημεν *wee have rebelled*; so the Idolatry of *Ahaz*, 2 *Chron.* 28. and 29. is by the same Interpreters called ἀποστασία αὐτοῦ and hee ἀπέστη ἀποστάτης ἀπὸ τοῦ κυρίου *revolted* greatly from the Lord.

c Hence the phrase in Scripture *fornicari a Deo*, to apostatize from God by spirituall fornication: *vide* Psal. 73. Hos. 9. 4. Ezek. 23. see Concord. Kirch.

I will not trouble you with the places where מרד translated ἀπόστημι is used for treason and rebellion against earthly Princes, which are many: it is sufficient to gather from what we have quoted: that Apostasie having reference to a soveraignty and Lordship, betokens a withdrawing of subjection and service there-from; which if the soveraignty and majesty be divine, is done by Idolatry c, and service of other gods, as well as if the majesty of the true God were renounced altogether. The use of the New Testament is answerable, *Hebr.* 3. 12. Take heed

heed leſt there be in any of you an evill heart of unbeliefe, ἐν τῷ ἀποστῆναι in departing from the living God, and wch is more neer to our purpoſe, S. *Paul* in his 2 *Theſ.* 2. meanes no other thing in his propheſie of the man of ſinne by ἀποστασια than Chriſtian Idolatry, ἐαν μὴ ἔλθῃ ἡ ἀποστασία (*Syr.* מרודותא) πρῶτον unleſſe that Apoſtaſie come firſt, that is, unleſſe there be a breach of allegiance and faith given unto Chriſt, by Idolatry under Antichriſt: the like therefore I conclude to bee intended in my Text by ἀποστήσονται τῆς πίστεως, namely, that in the latter times men ſhould breake their oath of fidelity to Chriſt, that in and through him alone they ſhould approach and worſhip the divine Majeſty: and ſo hath the uſe of the word ἀποστασία taught us ſomething, at leaſt it hath wrought an indefinite ſuſpicion of what ſhould befall Chriſtians in the latter times; howſoever we are yet in ſuſpence whether this departing from Chriſt and the myſtery of godlineſſe ſhould be *totall* in not acknowledging him at all, or whether *hereticall* in ſerving other gods beſides him. For the Jewes we know, when they forſook the Lord moſt, yet did not forſake him altogether, but their Apoſtaſie was in not ſerving him onely and alone, but others beſides him, as Calves, the hoſt of Heaven, and *Baalim*.

Let us therefore ſee if the next generall words will afford us yet further information, *viz.* προσέχοντες πνεύμασι πλάνοις attending to erroneous ſpirits, or as ſome reade, πνεύμασι πλάνες ſpirits of errour. It would be unprofitable and tedious here to tell of the divers uſe of this word *Spirit*, in Scripture: ſome take it in this place for Doctors of ſpiritual things, and ſo πνεύματα πλάνα, or as ſome reade πλανης ſhould be Doctors of errour.

But I had rather take Spirits in this place for doctrines themſelves, for ſo Divines obſerve it to be uſed, 1 *Joh.* 4. 1. μὴ παντὶ πνεύματι πιστεύετε beleeve not every ſpirit, *i.e.* every doctrine ἀλλα δοκιμαζετε τὰ πνεύματα, but try the ſpirits

מעותא & מעורא *i. e.* πλανη, *Chaldæis & Targumiſtis eſt Idolum, &* מעא πλανᾶσθαι, *eſt Idola colere & ſectari.* Rom. 1. 27. 2 Pet. 2. 18. 2 Theſſ. 2. 18.

ἐι

εἰ ἐκ τοῦ Θεοῦ ἐστι if they be of God: ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον, because many false Prophets, &c. and so onward in that Chapter πνεύματα τοῦ Ἀντιχρίστου signifies the false doctrine of Antichrist; so if this sense be admitted, we are something lesse in suspence than we were, and may guesse that this revolt should not be *totall* but *hereticall*, for we shall not easily find the word *Spirit* to be otherwise used but either for the doctrines or Doctors of Christianity, or for heresies under the same: It seemes therefore to be some revolt from Christ by Idolatry, even in those who would seeme to worship him.

But suppose it be so, yet still are we in suspence what these erroneous and idolatrous doctrines might be: For Idolatry, as we may see in the Jewish Apostasies, was of divers kinds, as worshipping the host of Heaven, *Baalim*, and the Gentiles other things besides them. But wee shall not be long in doubt, the next words will cleare the case, and tell us they shall bee διδασκαλίαι δαιμονίων doctrines of Dæmons, not which Dæmons or Devils are authors of, though it be true, as if the genitive case were active; but doctrines concerning Dæmons, the genitive case δαιμονίων being here to be taken passively, for the object of these doctrines, as in *Hebr.* 6. we have διδαχὴ βαπτισμῶν doctrines of Baptismes, and doctrines of laying on of hands, of the resurrection of the dead, and eternall judgement, and doctrines about and concerning all these; and the same use may else-where be found even with the word *Doctrine*, as *Acts* 13. 12. διδαχὴ τοῦ κυρίου the doctrine of the Lord, *i. e.* concerning him; so *Titus* 2. 10. and *Gal.* 2. 20. we have πίστις τοῦ υἱοῦ τοῦ Θεοῦ, the faith of the Sonne of God, *i. e.* concerning him [d]. Semblably in my Text διδασκαλίαι δαιμονίων are doctrines of Dæmons or *Doctrinæ Deastrorum*, that is, the Gentiles idolatrous Theology of Dæmons should be revived among Christians: for I take the word δαιμόνιον or δαίμων (for all is one) not in that worst sense, which no author but the

διδασκαλία ματαίων Jer. 10. 8.

d So πίστις τοῦ ὀνόματος αὐτοῦ Act. 3. 16. Phil. 3. 9. πίστις Χριστοῦ πίστις ἀληθείας 2 Thess. 2. 13

the Scripture useth, but in the better and more indifferent sense, as it was supposed and taken among the Theologists and Philosophers of the Gentiles, and as it is also sometimes taken in Scripture, as I shall shew in due time.

Mean while let us first see what the Gentiles and their Theologists understood by Dæmons: which when you have heard, I doubt not but you will confesse the deifying and worshipping of Saints and Angels, with other parts of their Idolatry, which doe this, to be as lively an image of the doctrine of Dæmons as could possibly be expressed; and such an one, as whereby the apostasie of the latter times is as by a character distinguished from the heresies, false doctrines and corruptions of all other times whatsoever.

Dæmons in the Gentiles Theology, were *Deastri* or an inferiour sort of deified powers, as a middle between the Soveraigne Gods and mortall men: so saith *Plato in Sympos.* Πᾶν τὸ δαιμόνιον μεταξὺ ἐστὶ θεοῦ τε καὶ θνητοῦ: so say all the Platonists, and well nigh all other sects of Philosophers; I am sure most do: for it is a very ancient doctrine, insomuch that *Plutarch (de defectu Oraculorũ)* fetcheth this distinction between θεοὶ, *i.e.* Soveraign Gods and Dæmons, as far as the antiquity of *Zoroaster*; *magnas & difficiles dubitationes* (saith he) *videntur solvisse qui τὸ δαιμόνιον γένος, medio inter Deos & homines loco constituerunt, & quod nos cum his quodammodo conciliat & conjungit, invenerint, sive hæc Magorũ, & Zoroastris doctrina sit, sive Thracica ab Orpheo profecta, sive Ægyptiaca sive Phrygica, &c.* The Soveraign or highest Gods which amongst them were properly called θεοὶ, were those whom they supposed to be in the Heavens, yea in the Sunne, Moon, and Starres, whence they called them *Dii superi, dii cœlestes*, whom they affirmed to have neither beginning nor ending, as *Apuleius* speaks *de Dæmonio Socr. Immortales sine ullo vel fine vel exordio, sed prorsus à retro æviterni.* And because they dwelt in the hea-

venly lights, as it were soules in bodies, *Plato* thinkes the name Θεοὶ first came *quasi* ἀεὶ θεοντα καὶ ἰοντα θρόμῳ, of the everlasting running and uncessant motion of the heavenly bodies, *Plat. in Cratylo.*

Now these Soveraigne Celestiall Gods they supposed so sublime and pure as might not bee prophaned with approach of earthly things, or with the care or mannaging of mortall mens businesses; and therefore they bring in that middle sort of divine Powers which they call Δαίμονες or Δαιμόνια to be as mediatours and agents between the Soveraigne Gods and mortall men: thus saith *Plato* in his *Symposium* Θεὸς ἀνθρώπῳ οὐ μίγνυται, ἀλλὰ διὰ Δαιμονίων πᾶσα ἐστὶν ἡ ὁμιλία, καὶ ἡ διάλεκτος Θεοῖς πρὸς ἀνθρώπους, God is not approached by men, but all the commerce and inter-course betweene Gods and men, is performed by the mediations of Dæmons. Will you see the particulars Τὸ Δαιμόνιον (saith he) ἐστὶν ἑρμηνεῦον καὶ διαπόθμευον θεοῖς τὰ παρ' ἀνθρώπων καὶ ἀνθρώποις τὰ παρὰ θεῶν τῶν μὲν τὰς δεήσεις καὶ θυσίας τῶν δὲ τὰς ἐπιτάξεις, καὶ ἀμοιβὰς τῶν θυσιῶν; Dæmons are reporters and carriers from men to the Gods, and againe from the Gods to men; of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other. And *Apuleius* in the place forequoted describes thē, *mediæ potestates per quas & desideria nostra & merita ad Deos commeant, inter mortales cœlicolasque vectores, hinc precum, inde donorum; qui ultrò citróq; portant hinc petitiones, inde suppetias; seu quidam utrinque interpretes & salutigeri:* For, saith he, *neque enim pro majestate Deum Cœlestiū fuerit hæc curare*, it beseems not the majesty of the Soveraigne Gods to mannage these things of themselves. Whence it is that *Celsus* in Origen tearmes his Dæmons *summi Dei Satrapas, præsides, procuratores, duces, qui neglecti non minùs lædere possunt, quàm Persarū, Romanorūve Regis Satrapæ, præsides, ministri, &c. l. 8. cōtra Celsum, pag. 940.* Where note by the way, that

Celsus

Celsus as some others did, acknowledges but one Soveraigne God.

By reason of this office of mediation, *Plutarch* cals the order of Dæmons τὴν ἑρμηνευτικὴν καὶ διακονικὴν φύσιν. Also ὑπέρτας ἐπισκόπους καὶ γραμματεῖς ἐπιγόνους ἱερῶν καὶ μυστηρίων, &c. agreeable to the doctrine of *Plato, lib. de defec. Orocul.* the order of agents, and ministers &c. To stay no longer here, take the summe of all in the words of *Apuleius* in the book forenamed, *cuncta Cœlestium voluntate, numine, & autoritate fiunt, sed Dæmonum obsequio, opera, & ministerio.* And if I should bring all which I might to this purpose, I should be too tedious. *Porphyrius* in *Eusebius*, *Plutarch*, skilfull men in this kind of Philosophy, will satisfie them fully, to whom this is not sufficient. This was the Oecumenicall Philosophy of the Apostles times, and of times long before them: *Thales*, *Pythagoras*, all the Academicks and Stoicks, and not many to be excepted, unlesse the Epicures, taught this Divinity. He that had rather reade a Father of the Church, let him but turne over the eighth and ninth books of S. *Austin de Civ. Dei*, the eighteenth chapter of the former book, having this Title; *Qualis sit religio in qua docetur, quod homines ut commendentur Diis, bonis Dæmonibus uti debeant Advocatis:* of the one and twenty chapter this, *An Dæmonibus nuntiis & interpretibus Dii utantur?* And of the ninth chapter of the ninth booke the Title is this, *An amicitia Cœlestium Deorum per intercessionem Dæmonum possit homini provideri?* And of the seventeenth chapter this, *Ad consequendam vitam beatam non tali mediatore indigere hominem, qualis est Dæmon, sed tali qualis est unus Christus.* The reading of which Titles alone were sufficient to shew what was the supposed office of the Dæmons among the Gentiles.

This Philosophy therefore so generall, was that, without doubt, whereof S. *Paul* admonisheth the Colossians to take heed lest they were spoiled with the vaine deceit

thereof, as being after traditions of men, and rudiments of the world, and not after Christ. For some Christians even then under a pretence of humility, of not approaching too neerly and too boldly to God, would have brought in the worshipping of Angels in stead of this of Dæmons; but Saint *Paul* tels them, that as in Christ dwelleth the fulnesse of the God-head bodily, so that he needed no colleagues of mediation; so also were they compleat in him, and needed therefore no agents besides him. *Let no man therefore* (saith he) *beguile you of your reward through humility, and worshipping of Angels, intruding into those things which he hath not seene, and not holding the head.*

Neither is the holy Scripture ignorant of this distinction of Soveraigne Gods and Dæmons: the first whereof the Celestiall and Soveraigne Gods, whether visible or invisible, it calls צבא השמים the Host of heaven; The other sort it stileth by the name of *Baalim*, that is, *Domini*, or Lords. And *Manasses* the King of Idolaters was compleat for both of them: so we read 2 *Chron.* 33.3. that hee reared up Altars for *Baalim*, and made groves, and worshipped all the Hoast of heaven, and served them: and 2 *King.* 23.5. that good *Josiah* is said to have put down all the Idolatrous Priests which burnt incense to *Baal* to the Sunne, and to the Moone, and to the Planets, and to all the host of heaven: now that these Baalims were no other than Dæmon-gods, appeares by their cutting and launcing themselves, who worshipped them: 1 *King.* 18. for these tragick ceremonies are counted by those who treat about these mysteries, as certaine characters of Dæmons: but this you shall have further confirmed in due place, where the arguments may be better understood.

Numb. 25. the Midianites called the people to the sacrifices of their gods, and the people did eat. And *Israel* joyned himselfe to *Baal Peor*: But Psal. 106. it is said, They joyned themselves unto *Baal Peor* and ate the sacrifices of the dead.

Deut. 32. 17. In the prophetical song of Israels Apostasie, they sacrificed unto Dæmons, not to God; to gods whom they knew not, to new ones that came newly up, whom the Fathers feared not. The Seventy Δαιμονίοις Heb. לשדים מקרוב באו

For

For cutting and launcing were funerall rites, as appears *Levit.*25.5. and chap. 19.28. and *Deut.*14.1. *Ier.*48.37. and chapt.16.6. and therefore retained in the funerall worship (as they call it) of those that were deified after death: *quære*; did not God forbid his people this tite, because abused to Dæmon Idolatry? yet did some transgresse it, as *Ier.*41.5. *Moses* body therefore hidden.

Vide Isaiah 65.4. *Idolalatræ in sepulchris. Item cap.*8. *vers.*19, *pro vivis ad mortuos. Loc.* Isa.8.19. *Targ. vertit nonne hæc via cum populorum colentium Idulam. Vnusquisque populus ab Idola suo requirit, vivi a mortuis*: the Seventy *sic*: ἐκ ἔθνος πρὸς θεὸν ἄυτῆ ἐκζητήσει, τὶ ἐκζητήσει πρὸς τῶν ζώντων τὸς νέκρους. *Loc.* Es. 65.3,4. *Targ. sic*: *in hortis sacrificant Idolis & adolent aromata super lateres.*4. *Qui habitant in domibus, quæ edificantur de pulvere sepulcrorum* מעפר *& cum cadaveribus filiorum hominum morientur.* Seventy, αὐτοὶ θυσιάζουσιν ἐν τοῖς κήποις, καὶ θυμιῶσιν ἐπὶ τῆς πλίνθοις τοῖς δαιμονίοις, ἃ ὐκ ἐστι, καὶ ἐν τοῖς μνήμασι ἐν τοῖς σπηλαίοις κοιμῶνται δι' ἐνύπνια.

This distinction also of Soveraign Gods and Dæmons, I suppose our Apostle alludes to, 1 *Cor.*8.5. where he saith, though there be many that be called gods, whether in heaven, or in earth; as there be θεοὶ πολλοὶ gods many, that is, *Dii Cœlestes*, Soveraigne Deities, καὶ κύριοι πολλοὶ Lords many, *i. e.* Δαίμονες ἐπιχθονιοι Dæmons Presidents of earthly things; yet to us Christians there is but εἷς θεὸς, one Soveraigne God the Father, of whom are all things, and we to him, that is, to whom as supreme, wee direct all our services; and but εἷς κύριος one Lord Jesus Christ, in stead of their many mediators and Dæmons, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ, by whom are all things which come from the Father to us, and through whom alone we finde accesse to him. The allusion, me thinkes, is passing elegant, and such as I thinke cannot be well understood without this distinction of superiour and inferiour Deities in the Theology of the Gentiles, they having a plurality in both sorts; and we Christians but one in each, as our Apostle affirmeth; there wants but onely the name of Dæmons, in stead of which the Apostle puts Lords, and that for the honour of Christ, of whom he was to infer εἷς κύριος, the Name of Christ being not to be polluted with the appellation of an Idoll: for his *Apodosis* must have been otherwise εἷς Δαίμων:

or may be he alludes unto the Hebrew name *Baalim*, which ſignifies Lords: and thoſe Lords, as I told you, were nothing elſe but Dæmons; for thus would S. *Paul* ſpeake in the Hebrew tongue, there are אלהים רבים and בעלים רבים many gods, and many Lords.

And thus have I ſhewed you, though but briefly in regard of the abundance the argument would afford, the nature and office of theſe Dæmons according to the doctrine of the Gentiles: I come now unto another part of this doctrine, which concernes the originall of Dæmons, whom you ſhall finde to be the deified ſoules of men after death; For the canonizing of the ſoules of deceaſed worthies is not now firſt deviſed among Chriſtians, but was an idolatrous tricke even from the dayes of the elder world, ſo that the devill, when he brought in this Apoſtaticall doctrine amongſt Chriſtians, ſwarved but little from his ancient method of ſeducing mankinde.

Tertul. *Idolatria parentationis eſt ſpecies, cap.* 22.

Let *Heſiod* ſpeak in the firſt place, as being of the moſt known the moſt ancient, he tels us that when thoſe happie men of the firſt and golden age of the world were departed this life, great *Jupiter* promoted them to be Dæmons, that is, keepers, and protectors, or patrons of earthly mortals, and over-ſeers of their good and evill works, givers of riches; and this, ſaith he, is the kingly royalty given them. But heare his owne words:

Αὐτὰρ ἐπεὶ κατὰ γαῖα κάλυψεν,
Τοὶ μὲν ΔΑΙΜΟΝΕΣ ἐσθλοὶ Διὸς μεγάλου διὰ βουλὰς
Ἐσθλοί, ἐπιχθόνιοι φύλακες θνητῶν ἀνθρώπων.
Οἱ ῥα φυλάσσουσι δίκας, καὶ σχέτλια ἔργα
Ἠέρα ἑσσάμενοι, πάντῃ φοιτῶντες ἐπ' αἶαν,
Πλουτοδόται· καὶ τῦτο γέρας βασιλήϊον ἔσχον.

And hence it is that *Oenomaus*, quoted by *Euſebius*, calleth theſe Dæmon-gods Ἡσιόδειοι θεοὶ *Heſiods* gods.

The next ſhall be *Plato*, who in his *Cratylus* ſayes, that

that *Hesiod*, and a great number of the rest of the Poets, speak excellently, when they affirme that good men when they die attaine great honour and dignity, and become Δαίμονες, which is (saith he) as much to say as Δαήμονες καὶ φρόνιμοι, that is, wise ones; for wise ones (saith he) are only good ones, and all good ones are of *Hesiods* golden generation.

The same *Plato, de Repub.* would have all those who die valiantly in the field, to be accounted of the golden kinde, and Δαίμονες *effici*, to be made Dæmons, and the Oracle to be consulted, how they should be buried and honoured; and accordingly ever afterwards ὡς Δαιμονίων οὕτω θεραπεύσομεν τὲ καὶ προσκυνήσομεν αὐτῶν τὰς θήκας, *i. e.* their sepulchres to be served & adored as the sepulchres of Dæmons: In like manner should be done unto all who in their life time excelled in vertue, whether they died through age or otherwise: this place *Eusebius* quotes (*lib.* 14. *Prep. Evang.*) to parallel with it the then harmelesse practice of Christians, in honouring the memory of Martyrs, by holding their assemblies at their sepulchres; to the end that he might shew the Gentiles, that Christians also honoured their worthies in the worthiest fashion. But would to God that in the next ages after, this custome of Christians then but resembling, had not proved the very same doctrine of Dæmons which the Gentiles practised.

But I goe on, and my next author shall be *Hermes Trismegistus*, whose antiquity is said to be very neer the time of *Moses*; I will translate you his words out of his *Asclepius* which *Apuleius* made latine. There having named *Æsculapius*, *Osyris*, & his grandfather *Hermes*, who were (as he saith) worshipped for Dæmons in his owne time; he addes further, that the Egyptians call them (namely the Dæmons) *Sancta animalia*, and that amongst them (namely the Ægyptians) *per singulas Civitates coli eorũ animas, quorũ sunt consecratæ virtutes.*

And

And here note by the way, that ſome are of opinion, that the Ægyptian *Serapis*, whoſe Idoll had a buſhell upon his head, was *Joſeph*, whoſe ſoule the Ægyptians had canonized for a Dæmon after his death.

Philo Byblius the tranſlator *Sanchuniathon* the ancient Phænician Hiſtorian, who lived before the times of *Troy*, and wrote the Acts of *Moſes*, & the Jewes (ſaith *Euſebius*) very agreeable to the Scripture, and ſaith, he learned his ſtory of *Ierom-baal* a Prieſt of the God JEVO: *Philo Byblius* (I ſay) in a preface to his tranſlation of this Author, ſetteth downe what he had obſerved, and learned out of the ſame ſtory, and might ſerve to helpe their underſtanding who ſhould reade it: namely, that all the Barbarians, chiefly the Phænicians and Ægyptians, of whom the reſt had it, accounted of thoſe for *Dii maximi*, who had found out any thing profitable for the life of man, or had deſerved well of any nation, & that they worſhipped theſe as Gods, erecting Statues Images, and Temples unto them, and more eſpecially they gave the names of their Kings (as to the elements of the world, ſo alſo) to theſe their reputed Gods: for they eſteemed the naturall Deities of the Sunne, Moone, and Planets, and thoſe which are in theſe, to be only and properly Gods: ſo that they had two ſorts of gods, ſome were Immortals, and others were Mortals.

Thus ſaith *Philo Byblius* out of the Phænician Hiſtory, from which teſtimony we may borrow ſome more light concerning thoſe Baalims in Scripture. [1] For *Baal* or *Belus*, whoſe worſhip *Iezabel* the daughter of *Ithabaal* King of *Tyre* brought into Iſrael, was a deified Phænician King of that name, as *Virgil* will tell us in that verſe concerning the Phænician Queene *Dido*: *Implevitque mero pateram, quam Belus & omnes A Belo ſoliti, &c.*

[1] Hieron. *in cap.* 23. Ezech. *Idolum autem* Baal *ſive* Bel, *Aſſyriorum religio eſt, conſecrata a Nino Belis filio in honorem patris. Idem in* Hoſ. *cap.* 2. *Ninus in tantam pervenit gloriam ut patrem ſuum Belum referret in Deum, qui Hebraice dicitur* בעל *& in multis prophetis, maximeque in Daniele: Et juxta Theodoſionem ſub Idolo Babylonis hoc appellatur nomine; Hunc Sidonii, & Phœnices appellant,* בעל.

Nay

Nay, *Baal*, or in the Chaldee Dialect, *Bel* (for all is one) was the first King of *Babel*, after *Nimrod*, and the first (as is written) that ever was deified and reputed a God after death; whence afterward they called all other Dæmons *Baalim*; even as because the first Roman Emperour was called *Cæsar*, thence were al the Emperors after him stiled *Cæsars*: & it may be this is part of that which *Philo Biblius* out of *Sanchuniathon* would tell us; That the Barbarians, especially, the Phænicians, &c. gave names from their Kings to such as were canonized after death: For so we see here that the Babylonians, and the neighbouring Countries, which spake the Hebrew tongue, or some Dialect thereof, called all Dæmons *Baalim*, of the first Dæmon, or deified King in the world, *Baal* or *Belus*: for at that time when *Belus* reigned in *Babel*, was *Phænicia*, with the neighbour people, under the kingdome of *Babel*: Whence may seeme also to have come their community of language and ceremonies; and here note a wonderfull mystery, that old *Babel*, the first pattern in the world of ambitious Dominion, was also the Foundresse of Idols, and the Mother of the fornication and abominations of the earth.

Eusebii Chron. Chronicum Alexandrin. seu Fasti Siculi. Hieron. paulo post locum proxime citatum. Dicimus, inquit exordium Dæmonis, imo hominis in Dæmonem consecrati: Omnia enim Idola ex mortuorum errore creverunt. Idem in c. 46. Isa. Quem (i.e. Baal) Græci Belum, Latini Saturnum dicunt, cujus tanta fuit apud veteres religio ut ei non solum humanas hostias captivorum, ignobiliumque mortalium, sed & suos liberos immolarunt. Cyrillus contra Iulianum versus finem, Primus (inquit) regnavit in Assyriorum terra, ἀνὴρ ἀγαθὸν καὶ ὑπέροχος ἀρα Βῆλος, vir superbus, & arrogans; Belus qui & primus hominum dicitur a subditis nomen Deitatis accepisse; hic interpres vitiose transfert Arbelus, & ubi mox sequitur Βῆλος γεγονεν ὁ Νῖνος Interpres Arbeli, &c. Lactant. de falsa relig. c. 23. & ult. originem Idolatriæ ad Belum refert.

And because we have fallen upon the naming of Dæmons, let us observe another mystery of names, out of *Plutarch* (*de defect. Orac.*) which may helpe us out, or prevent some difficulties, namely, that *Dæmons* are sometimes called by the names of those Celestiall gods, whose Ministers and Proctors they are, and from whom they receive their power and Divinity: As *Apollo's* Dæmon, *Apollo*; *Iupiter's* Dæmon *Iupiter*, and so the rest. Ο 38

ἥρωος θεῶν συντέτακται ἢ παρ' ἣ δυνάμεως ἢ τιμῆς εἴληχεν, ἀπὸ τούτου φιλεῖ καλεῖσθαι; *Sicut & noſtrum alius Iovius, alius Minervius, alius Mercurialis, &c. dicitur.*

Thus *Plutarch*, which *Cleombrotus* there ſaith, he learned of a wonderfull and profound Egyptian Hermite, who lived about the red Sea, &c.

To which is agreeable what *Euſebius Præpar. Evang. lib. 3. cap. 2.* quotes out of *Diodorus, viz. Ægyptios aſſerere mortales multos propter beneficia in Deos relatos, & eorum aliquos cœleſtibus Diis cognomines.*

Dii Animales de quibus Labeo libros ſcripſerat, in quibus aiebat (verba Servii) eſſe quædam ſacra quibus animæ vertantur in deos, qui appellantur animales, quod de animis fiant.

The ſame *Plutarch* in the ſame place doth acquaint us with this pretty conceit, which being to the purpoſe I will not omit; namely, that the ſoules of men took degrees after death, firſt they commenced Heroes, who were as Probationers to a Dæmonſhip; then after a time ſufficient, Dæmons; and after that, if they deſerved well, to a more ſublime degree. Howſoever it be, Dæmons, and Heroes differed but in more, and leſſe antiquity, the more ancient Heroes, being called Dæmons, and the younger Dæmons Heroes.

But that we may return again more cloſe to the matter in hand, this order of Dæmons, or ſoule-gods, as I may call them, found place in the Religion of the elder Romans, who called them *Penates, Lares, Manii Dii*; and when once they began to canonize their deceaſed Emperours, which was from the time of *Auguſtus*, they called them *Divi*, which word before that time was more generall. *Tulli* in his ſecond booke *de legibus*, ſhall be my witneſſe, that his countrey-men acknowledged this diſtinction of Soveraigne Gods, and Soule-deified powers, for there you ſhall finde this law; *Divos & eos, qui cœleſtes ſemper habiti, colunto; & illos, quos in cœlum merita vacaverint.* And againe, *Deorum Manium jura, ſancta ſunto. Hos letho Datos Divos habento*; would God the preſent Chriſtian Romans had not renewed this law.

Yea

Yea, so strongly was this doctrine embraced amongst the Gentiles, that some of their later Theologists thought, that even the soules of wicked men and Tyrants had a power after death, and that of these came *mali Dæmones*, which hurt men; and yet to these they ordained Temples, and sacrifices to keepe them from hurting them, as well as to the good Dæmons for helping them; but the Ancients gave this honour to the soules of vertuous men only.

Thus have you heard the originall of Dæmons, according to the most ancient, and generall opinion of the Gentiles. But besides these Dæmons, whose originall you have heard, I meane besides soule-Dæmons, and canonized mortals; their Theologists bring in another kinde of Dæmons more high and sublime, which never had been the soules of men, nor ever were linkt to a mortall body, but were from the beginning, or without beginning, alwayes the same *. So *Apuleius* tels us in the book forenamed; *Est & superius aliud augustiusq; Dæmonum genus, qui semper à corporis compedibus, & nexibus liberi certis potestatibus curentur, Ex hac sublimiori Dæmonum copiâ antumat Plato singulis hominibus in vitâ agendâ, testes & custodes singulos additos.* This sort of Dæmons doth fitly answer and parallell that sort of spirituall powers, which we call Angels, as the former of soule-Dæmons doth those, which with us are called Saints.

But lest I might seeme to have no measure in raking up this Ethnical dung-hill, I will now leave the Theologie of the originall of Dæmons, and shew you yet another piece of that doctrine of Dæmons, namely, concern-

b *Plutarch. de defect. Orac.* in the person of *Amoninus* the Philosopher makes two sorts of Dæmons, αἱ διακριθεῖσαι σώματος, ἢ μὴ μετασχοῦσαι τὸ παράπαν, φύχαι, soules separate from bodies, or such as never dwelt in bodies at all: Though both these sorts have the name of Dæmons given them in common, yet are these which were the soules of men, otherwhile for distinctions sake called Heroes, (*Plutarch. de Plac. Philos. cap.* 8.) though some extend not this name in generall to all, but only to such as are either of an inferiour ranke, or but novices, not yet promoted to the office of Dæmons; as Punies, not yet called to the barre.

ing the manner how Dæmons were to be worshipped, & as it were brought to the lure of men, when they had occasion of devotion with them. And this was done by sacring of Images; this you shall heare from an ancient Author, and passing skilfull in the mysteries, even *Hermes Trismegistus*, who in his *Asclepius* speaketh, in English thus, It is a wonder (saith he) beyond all wonders, (and he saith truly) that man should finde out a way to make Gods: Yet because (saith he) our forefathers erred much through unbeliefe concerning Deities, & had small regard of Religion, and Divine worship, therefore they devised an art to make gods (he meaneth Images) and because they could not make soules (he meanes to these senselesse bodies) therefore they called the soules of Dæmons, and Angels, and put them into their Images, and holy mysteries, by which meanes alone these Images have power of helping and hurting; which thus incorporated (he saith) are called by the Egyptians, *Animalia sancta*. And in another place, that kinde of gods (saith he) which men make, is composed of two natures, of a divine, which is first and more sacred; and of that which is amongst men, namely, the matter whereof they are made. The summe of all this mystery is, that Images were made as bodies, to be informed with Dæmons as with soules: For an Image was a trap to catch Dæmons, and a device to tye them to a place, and to keepe them from flitting.

Vid. Athanag. Legat. pro Christ. in Biblioth. Patr. p. 133. 6. qui dicunt non alio modo homines convenire deos posse, scil. quam per simulachra.

Tertul. de Idol. c. 7. Artifices Idolorum Dæmoniis corpora conferre.

The like hath *Eusebius* out of *Porphyrie*, *Imagines à Diis peramari, iisdemq; circumscribi, quasi in sacrâ quâdã terrâ in sacratâ imagine contineri; quá sublatâ, illud statim solvitur, quo Deus continetur*. This is that which *Pselus* calleth προσεγίσεις δαιμονίων, the approaching or presenting of Dæmons. And *Iamblychus* termeth these consecrated Idols, Ἀγάλματα θείας μετασίας ἀνάπλεα, Images filled with divne fellowship, or with divine society. And our fore-mentioned *Hermes* calleth them *Statuas animatas sensu & spiritu plenas*. Hence

Hence came that answer, or defence of the Gentiles, as *Arnobius* (*lib. 6. advers. Gent.*) makes them speake, *Neque nos ærea, argenti materias aurique, neque alia quibus signa conficiunt, ea esse per se Deos, & religiosa discernimus numina; Sed eos in his colimus, eosque veneramur, quos dedicatio infert sacra, & fabrilibus efficit habitare simulachris.* And in another place he makes this objection for their behalfe; *An numquid dicitis fortè præsentiam vobis quandam sub his numinum exhiberi simulachris, & quia Deos videri non datum est, eos ita coli, & munia officiosa præstari?* And thus have we seene the ground of the idolatrous use of Images, and found that the worship of them also is a doctrine of *Dæmons:* for as at first they were ordained for *Dæmons*, so whatsoever Deity is worshipped in this manner, though it were the true, and Soveraigne God, is thereby made a *Dæmon.*

What I say of Images, must be understood also of Pillars, and Columnes, whereof we reade, *Levit. 26. Yee shall make no Idols, nor graven Images, nor reare you up a pillar to bow downe unto it:* for howsoever Pillars and Images, through some confusion, at length surprizing the Gentiles superstition, may afterwards seeme to be ascribed to other Deities besides *Dæmons*; yet by originall institution they were proper unto *Dæmons*, and no other. The soveraigne, and celestiall gods, they were worshipped in the Sunne, Moone, and Stars, where they were supposed to dwell, but Images, and Columnes were for *Dæmons*; and if they seemed to be made for any other, *Plutarch's* Hermite would resolve us, that they were but *Dæmoni*, called by the name of some soveraigne gods, whose Agents they were. The truth of this, the History of the beginning of Idolatry makes evident; for that Images and Pillars were at first devised and erected to the honour of dead men [b]; this the fourteenth Chapter of the booke of *Wisdome* will tell us,

[b] *Vide Herod. Clio. c. 131. Persas statuas non erigere, quod non ut Græci sentiunt Deos ex hominibus esse ortos; ex opinione Herod.*

that by the vain-glory of men they first entred into the world; no lesse will the long continuing custome of the world, using thus to honour, not onely the dead, but since also the living, be sufficient to perswade the truth: *Minutius Felix* in his *Octavius*, will put us forth of doubt, *Majores nostri* (saith he) *dum Reges suos colunt religiosè, dum defunctos eos desiderant in Imaginibus videre, dum gestiunt eorum memorias in statuis detinere, sacra facta sunt, quæ fuerant assumpta solatia.* When therefore those whom they thus honoured and remembred, were canonized for *Dæmons*, then were these memorials also worshipped for some supposed presence, or divine respect of such *Dæmons*, in or to them. The worshipping therefore of Images, and Columnes, is by its originall and institution, a piece of the doctrine of *Dæmons* [c]; so that whatsoever is thus worshipped, yea, the glory of the incorruptible God himselfe is thereby changed into a *Dæmon*.

Thus much of Images and Idoll-Pillars, of the reason of their supposed Divinity, and of the originall, and first occasion of worshipping them. But yet we have not done, there is another piece of Dæmon-devotion yet behind, namely, the worshipping of *Dæmons* in their reliques, shrines and sepulchers [d], for this was also a part of the doctrine, and Theologie of *Dæmons*. *Plato*, whom before we quoted for the Canonizing of *Dæmons*, of the ghosts of such as dyed valiantly in the field, would have their shrines and coffins to be worshipped, ὡς Δαιμονῶν θήκας, as the coffins of *Dæmons*: heare also what *Clemens Alexandrinus* speaks of this *Dæmon*-doctrine, *Strom. lib. 6. Existimant (scil. Graci) nihil referre an has animas (scil. Dæmones quos invocat) Deos, an Angelos dicamus: Jam vero qui sunt eorum doctrinæ periti in multis Templis tanquam deorum statuas, omnes ferè mortuorum loculos posuêre, Dæmones quidem vocantes eorum animas, eas antè coli ab hominibus docentes, ut quæ divinâ providentiâ*

c *Nam quod potest intelligentia solum prospici & comprehendi mente nec appetit formam, quæ cognoscatur, nec figuram admittit, ut imaginem et effigiem. Verum isti omnia ad gratiam mortuorum referuntur: dum enim vixerunt homines, erant corporum compagibus inclusi, Constantin. Orat. ad Sanctorum Cœtum. c. 4.*

d *In mortuorum Idolis Dæmonia consistunt. Tertul. vide de Spectat. c. 11, 12, 13. fere totum.*

providentiâ propter vitæ puritatem, potestatẽ acceperint, ut ad hominum ministeriũ, locũ qui est circa terram, obirent: sciebant enim aliquas animas ex naturâ corpore teneri. Out of which words observe, that they supposed the like presences, and power of Dæmons at their coffins and sepulchres, which before we observed and heard of in their Images, as though there alwayes remained some naturall tye between the soules deceased, and their reliques, and therefore they there builded Temples unto them, where their bodies, and ashes were entombed; and hence it is that the Primitive Fathers which write against the Gentiles, do so often upbraid thẽ, that their temples were nothing else but the sepulchres of dead men; *Speciosò quidem nomine* (saith *Clem.* in his *Protrepticon*) *templa dici, fuisse autẽ sepulchra, id est sepulchra ipsa vocata fuisse Templa.* He goeth on speaking to the Gentiles; *Vos autẽ vel nunc saltẽ Dæmonũ cultus oblivisc amini, sepulchra colere erubescentes.* To the like purpose *Arnobius l. 6. adversʃ. Gent. Quid quod multa ex his Templa, quæ tholis sunt aureis, & sublimibus elata fastigtis, auctorum conscriptionibus comprobatur eontegere cineres, atque ossa, & functorum esse, corporum sepulturas? Nonne patet & promptum est aut pro Diis immortalibus mortuos vos colere, aut inexpiabilem fieri Numinibus contumeliam, quorum delubra & Templa mortuorum superlata sunt bustis?*

I might further adde to these Oecumenicall doctrines of Dæmons, that monstrous one of the Egyptians, for which their fellow Gentiles derided thẽ, who worshipped living bruit beasts, yea, Onions and Garlick, and water it selfe, with divine worship, as supposing some Dæmon or other to dwel in them; such were their Cow-god *Apis*, and their Bull-god *Mnevis*, and their Water-god *Nilus*, which it shall be enough only to have named, to make the former compleat, and that from it, and the rest of that kinde of abominations, we may gather this conclusion once for all, that since the Soveraign and

and Celestiall gods, (as you heard before) might not be approached nor polluted by these earthly and materiall things, but kept alwayes immovable, without change of place or presence, their heavenly stations; therfore the adoring or worshipping of any visible or materiall thing, for any supposed presence, or other relation of a divine power therewith, is to be accounted amongst the doctrines of Dæmons.

And thus have you seen the Theology of Dæmons; first, for their nature and degree, to have been supposed by the Gentiles an inferiour, and middle sort of divine powers, betweene the soveraigne, and heavenly gods, and mortall men. Secondly, their office to be as Mediators and Agents betweene these soveraigne Gods, and men. Thirdly, their originall, to be the deified soules of worthy men after death; and some of an higher degree, which had no beginning, or ever were imprisoned in mortall bodies. Fourthly, the way to worship them, to finde and receive benefits from them, namely, by consecrate Images and Pillars, wherein to have, and retaine their presence at devotions to be given them. Fifthly, to adore their reliques, and to Temple them.

Now therefore judge impartially whether S. *Pauls* propheſie be not fulfilled already amongst Christians, who foretold that the time should come that they should Apostatize and revive againe διδασκαλίας δαιμονίων, Doctrines of Dæmons? whether the deifying and worshipping of Saints, and Angels, whether the bowing down to Images, whether of men, or other things visible, breaden Idols, and Crosses like new Dæmon-Pillars, whether the adoring or templing of reliques, whether these make not as lively an image of the Gentiles Theology of Dæmons (διδασκαλίαι δαιμονίων) as possibly could be expressed? and whether these two words comprehend not the whole pith and marrow of Christian Apostasie, wch was to consist in spirituall fornication or idolatry, as appeares

appeares by that name and denomination thereof given by Saint *Iohn* in his *Revelation, The Whore of Babylon?* Is not ſhee rightly termed the Babyloniſh whore, which hath revived and replanted the doctrines of Dæmons, firſt founded in the ancient *Babel?* And is not this now fulfilled which Saint *Iohn* foretels us, *Apoc.* 11. That *the ſecond and outmoſt Court of the Temple* (which is the ſecond ſtate of the Chriſtian Church) *together with the holy City, ſhould bee trodden downe, and overtrampled by the Gentiles* (that is, overwhelmed with the Gentiles Idolatry) forty two moneths?

But perhaps I am yet too forward in my application; ſome things in our way muſt firſt bee cleared: for howſoever the reſemblance indeed be evident, yet firſt the Text ſeemes not to intend or meane it, becauſe the word Δαιμόνιον, is in the Scripture never taken in the *better or indifferent ſence*, howſoever prophane Authours doe ſo uſe it, but alwaies in an *evill ſence* for the *devill*, or an *evill ſpirit*; now the ſignification of words in Scripture is to bee eſteemed and taken onely according to the Scriptures uſe, though other Writers uſe them otherwiſe. Secondly, for the charge of *Idolatry*, though much of that wherein wee have inſtanced, may be granted to bee juſtly ſuſpected for ſuch indeed, yet nevertheleſſe, that whereupon this application mainely relyeth, namely, the *praying to Saints glorified, as Mediators and Agents for us with God*, ſhould not ſeeme to deſerve ſo foule a name; for ſuppoſe it were a needleſſe, yea and fruitleſſe Ceremony, yet what reaſon can be given why this ſhould bee more tainted with *Idolatry*, then is the *like honour* given to *Saints* and *holy men* whilſt they live on earth, whom to deſire to mediate and pray to God for us, was never accounted ſo much as an *unlawfull matter?* when theſe two ſcruples are anſwered, I will returne to continue my former application.

To the firſt therefore, for the uſe of the word Δαιμόνιον

in Scripture, I say, that because those which the Gentiles tooke for *Dæmons*, and for *Deified soules* of their *Worthies*, were indeed no other then *evill spirits*, counterfeiting the soules of men departed, and masking themselves under the names of such supposed Dæmons, under that colour to seduce mankind; therefore the Scripture useth the name Dæmons for that they were indeed, and not for what they seemed to bee; for no blessed soule or good Angel would admit any honour which did derogate from the honour of the *onely true God*, who made them: neither doe the glorified Saints in heaven, or the blessed Angels, though Apostate Christians now invocate and worship them, accept of this honour, heare their prayers, or condescend to their devotions, by any signe or act whatsoever; but whatsoever is made seeme to be done by them, is done by the selfe-same wicked spirits, which heretofore were masked under the names of Dæmons; and therefore in this regard the one may as well beare the names of Dæmons as the other, and be as likely to bee intended by the use of that word. Secondly, though the Scripture often useth this word in the *worst sence*, yet followes it not it alwaies should doe so because the word διάβολος it selfe, which the Scripture hath appropriated to signifie *Satan the prince of hel-hounds*, following therein the Seventy (who first gave it this notion no where else sampled in any Greek Author) yet is this word διάβολος in the New Testament it selfe three severall times used in the common sence for a *slanderer* or *false accuser*, and that in three several Epistles, in both to *Timothy*, and that to *Titus*; and why should the like seeme improbable for the word δαίμων or δαιμόνιον? Nay, most certain it is so, as I now come to make manifest.

1 Tim. 3. 11.
2 Tim. 3. 3.
Tit. 2. 3.

And first, *Acts* 17. 18. where Saint *Paul* our Apostle, having at *Athens* preached *Iesus risen from the dead*, the Philosophers thus encountred him saying, *This fellow*, ξένων δαιμονίων δοκεῖ καταγγελεύς εἶναι, which wee translate, *He seemeth to bee a setter forth of strange gods*, namely,

Dæmon-

Dæmon-gods: for hearing of one Iesus after death to become a Lord and Saviour, and to be adored with divine worship, they took him presently, according to their own principles in that kind, to be some new or forraigne Dæmon, for so it followes in the Text, that they sayd thus, *Because he preached unto them Iesus and the resurrection:* Upon the same ground *Celsus in Origen. lib. 8. cont. Cels* calls the same Christ our Saviour the Christians Dæmon; for whereas the the Christians said, that they without hurt and danger blasphemed and reproached the Gentiles gods, *Celsus* replyes, * *Nonne vides bone vir, quod etiam tuo Dæmoni opponens se quispiam non solum convitiatur sed terrâ marique illum exigit?* Where *Origen* answers *Celsus,* (a) *Qui nullos scit malos Dæmones, nescio quomodo sui oblitus, Iesum vocârit Dæmonem.* But St. *Paul* thus charged by the Philosophers, comming to make his Apology in *Areopagus,* retorts their accusation *Yee men of Athens,* (saith he) *I see you in all things,* ὡς Δεισιδαιμονεστέρους, too full of Dæmons already, I shal not need to bring any more amongst you; for thus the word Δεισιδαίμων by Etymology signifies a worshipper of Dæmon-goods, and was anciently used in this sence; and so shall you find it often in *Clemens Alexandrinus his Protrepticon,* (b) not to speak of others, though afterwards from signifying ἡ πρὸς τὸ θεῖον εὐλάβεια, as *Budæus* speaks, it came to be applyed to those who were too precise and anxious in their devotions; I (saith the Apostle) preach no new Dæmon unto you, but that *Soveraigne and Celestiall God, who made the world, and all things therein, who being Lord of heaven and earth, dwelleth not* (as your Dæmon-goods doe) *in*

* Οὐχ ὁρᾷς ὄνυ, ὦ βέλτιστε, ὅτι καὶ τὴν σὸν δαίμονα κατάρας τις οὐ βλασφημεῖ μόνον, ἀλλὰ καὶ πάσης γῆς καὶ θαλάττης ἐκκηρύττει.

Κατὰ δὲ Κέλσον μηδὲν ἐμφύναντα περὶ φαύλων δαιμόνων, οὐκ οἶδ' ὅπως ἐπιλαθόμενον ἑαυτοῦ, δαίμων ὁ Ἰησοῦς εἴρηται,

[illegible] Strom. l. 7, p. 504 Δεισιδαίμων, ὁ δεδιὼς τὰ δαιμόνια

Lactant. l. 4.

Instit. Divin. ait, Superstitiosi vocantur aut ii qui superstitem memoriam defunctorum colunt, aut qui parentibus suis superstites, celebrant imagines eorum domi tanquam Deos penates. Nam qui novos sibi ritus desumebant, ut Deorum vice mortuos honorarent quos ex hominibus in cœlum receptos putabant; hos superstitiosos vocabant. Eos verò qui publicos & antiquos Deos colerent, religiosos nominabant, unde Virgilius, Vana superstitio veterumque ignara Deorum. Martin Lex. quem ulterius vide

Temples made with hands, neither is worshipped with mens hands, as though he needed any thing (as you conceive of your Dæmons) *seeing he giveth to all life, and breath, and all things:* This God I preach unto you. And this place I take to be so unanswerable for the indifferent and common acception of the word Δαιμόνιον, that I care not now though the rest should faile me; but let us see what they are.

In *Revel.* 9.13.&c. The sixth Trumpet from *Euphrates* brings an huge army upon the Christian world, which destroyeth a third part of men, and yet those which remained *repented not of those sinnes* (*vers.*20.) for which these plagues came upon the earth, *viz. That they should not worship* Δαιμόνια *and Idols of gold, silver, and brasse, and stone and of wood, which can neither see, nor heare, nor walke.* Is not this a Comment upon the Apostles prophesie in my text?

The time which it concernes must needs fall into the last times; for it is the last Trumpet save one. The place must be the Roman Empire, or Christian world, for that is the stage of all the Seals and Trumpets: and how could it be otherwise, seeing Saint *Iohn* at *Pathmos* saw them comming from the great river *Euphrates?* whatsoever comes from thence, must needs fall upon the Territory of the Roman Empire. To hold you no longer, the best Expounders make it the *Ottoman* or Turkish invasion, which hath swallowed so great a part of Christendome. But what people are they, who in the Roman Territory, doe in these later times worship Idols of gold, silver, brasse, and stone, and wood? Are they Ethnicks? there is none such. Are they Iewes? they cannot endure the sight of them. Are they Mahumetans? nay, they abhorre it also. Then must they needs be Christians, and then must Christians too worship Δαιμόνια, for both are spoken of the same men. But what Christians doe, or ever did worship *Devils* formerly? But *Dæmon-gods*, (alasse)

(alasse) they doe, and long have done, Here therefore Δαιμόνιον, is againe taken in the common and Philosophicall sense, or at least, which is all one, for evill spirits worshipped under the names of Dæmons and diseased soules.

Besides my Text, there is but one place more in all the Epistles of Saint *Paul*, where the word Δαιμόνιον is used, namely 1 Cor. 10. where if there be any allusion to the Gentiles conceit of Dæmons, then all the places of Saint *Pauls* Epistles are bending that way: But some there are, saith *Stephen* in his *Thesaurus*, who think the Apostle in his Ποτήριον Δαιμονίων, or *Cup of Dæmons*, alludes unto that *poculum* ἀγαθῷ Δαίμονος, used amongst the Gentiles. And further to strengthen the conceit of the Apostles Allusion to the heathenish notion of Dæmons*, the words of the former verse make much; for the things *which the Gentiles sacrifice, they sacrifice* (saith he) *to Dæmons, and not to God.* Now this was the very Tenet of the Gentiles, that the *Soveraign and Celestiall gods* were to be worshipped onely *pura mente, and with hymnes and prayses*, and that *sacrifices* were onely for *Dæmons, vid. Porphyr. in Euseb. prep. Evang. Her. Trismeg, in Asclepio Apuleium de Dæmonio Socratis.* He therefore who had given his faith to that, Εἷς Κύριος, *One Lord*, to the ὁ μόνος Δυνάστης to the *onely Potentate*, to the Εἷς Μεσίτης, *To the onely Mediator Iesus Christ* must have no communion, have no part in the service of these many *Mediators, Lords or Dæmon-Gods* of the Nations, for Christs monarchicall Meditation excludes all other Mediators and Dæmons: not that the Wooden Idol was ought of it selfe, but that the Gentiles supposed there dwelt some Dæmon therein, who received their sacrifices, and to whom they intended their services. Thus may this place be expounded, and so the use of the word *Dæmon* in the worst sence or *directly for a devill*, will be almost confined to the Gospell: where the subject spoken of being men vexed with evill spirits, could admit no other sense or use; and yet Saint *Luke*, the best

*See Text, Spec. 13.

best languaged of the Evangelists, knowing the word to be *ambiguous*, and therefore as it were to distinguish it once for all, doth the first time he useth it, doe it with an explication, Chapter 4. verse 33. *There was* saith he, *a man in the Synagogue*, ἔχων πνεῦμα Δαιμονίου ἀκαθάρτου, *having the spirit of an uncleane Dæmon.*

Thus much of the word *Dæmonium* Δαιμόνιον in Scripture, whereby I hope that it appeares, that this place of my Text is not the onely place where the word is used according to the notion of the Gentiles, and their Theologists: but you will say, did any of the Fathers, or Ancients expound it thus in this place? if they had done so, the mystery of iniquity could never have taken such footing; which because it was to come according to divine disposition, what wonder if this were hidden from their eyes, Howsoever, it may seem that God left not his Spirit without a witnesse; For, as I take it, *Epiphanius*, one of the most zealous of the Fathers of his time against *Saint-worship* then peeping, tooke διδασκαλία Δαιμονίων in my Text for a Doctrine *of worshipping of dead men*; you may read him in the seventy eighth Heresie towards the conclusion, where, upon occasion of some who made a *Goddesse* of the *blessed Vergin*, and offered a cake unto her as the Queen of Heaven, hee quotes the place of my Text, concerning them saying. πληρεῦται γὰρ καὶ ἐπὶ τούτους τὸ, ἀποστήσονται τινες τῆς ὑγιέος διδασκαλίας, προσέχοντες μύθοις καὶ διδασκαλίαις Δαιμονίων, ἔσονται γὰρ, φησὶ νεκροῖς λατρεύοντες, ὡς καὶ ἐν τῷ Ισραὴλ ἐσεβάσθησε, which in English sounds thus, *That also of the Apostle is fulfilled of these, some shall apostatize from sound Doctrine, giving heed to fables and doctrines of Dæmons, for* (saith he) *they shall be worshippers of dead men, as they were worshiped in Israel*; are not these last words for an exposition of διδασκαλίαι Δαιμονίων? But what will you say) doth he meane by dead men worshipped in Israel? I suppose he meanes their *Baalim*, who (as is already shewed) were nothing

else

elſe but *Dæmons*, or *deified Ghoſts of men deceaſed* : yet he brings in two examples beſides ; one of the *Sichemites*, in his time, who had a *Goddeſſe* or *Dæmoneſſe* under the name of *Iephta's daughter* ; another of the *Ægyptians*, who worſhipped *Thermutis*, that *daughter* of *Pharaoh*, which brought up *Moſes*. Some, as *Beza*, would have theſe words of *Epiphanius* to bee a part of the text it ſelfe in ſome copy which he uſed. But how is that likely, when no other Father once mentions any ſuch reading? nay it appeares moreover, that *Epiphanius* intended to explaine the words as he quoteth them, as hee doth πίστις by ὑγιὴς διδαχία, and πνεύματα πλάνης by μύθοι, and ſo προσέχοντες διδασκαλίαις Δαιμονίων by λατρεύοντες τοῖς νεκροῖς. Otherwiſe wee muſt ſay hee uſed a very corrupt copy, or quoted very careleſly. But grant that *Epiphanius* read ſo, either this reading was true, and ſo I have enough; becauſe then the Apoſtle with his ἔσονται γὰρ &c. ſhould expound himſelfe by Δαιμόνια, to meane the deifying of the dead : or it was not the originall reading, but added by ſome other for explication ſake ; and ſo it will follow, that thoſe who did it, made no queſtion, but that the words there, contained ſome ſuch thing as worſhipping the dead : Therefore take it which way you will, it will follow, that ſome ſuch matter as wee ſpeake of, was in times paſt ſuppoſed to bee in this text and propheſie.

Now I come to the ſecond point, to maintaine and prove, that *praying to Saints glorified, as mediators and agents for us with God is* juſtly charged with *Idolatry* : for this is the hinge whereupon not the application onely of my text, but the interpretation thereof chiefly turneth : for this is that which I told you in the beginning, that my text depended upon the *laſt words* of the former chapter and verſe; *received into glory* : which were therefore out of their due order, put in the laſt place, becauſe my text was immediately to bee inferred upon them ; the like

like mis-placing, and for the like reason, see *Heb.* 12. 23[a]. where, in a catalogue or recension of the parts of the Church, *Christ the head*, and the *sprinkling of his bloud*, is mentioned in the last place, and after the spirits of just men, because the next verses are continued upon this sprinkling of Christs bloud: *Yee are come to the generall assembly, and Church of the first born, which are written in heaven*, and *to God the judge of all, and to the Spirits of just men made perfect, and to* Iesus *the Mediator of the new Covenant, and to the bloud of sprinkling, which speaketh better things than that of Abel*: whereas the right order should have beene; first, *God the judge of all*: Secondly, *Christ the Mediator of the new Covenant*: Thirdly, in the last place, the *Spirits of just men made perfect*; agreeable therefore to this dependance of my text I am to shew, that the *Invocation of Saints glorified* implies an *Apostasie from Christ*, and a deniall of his *glory* and *majesty* whereunto hee is *installed* by his *assumption into heaven, to sit at the right hand of God*: which before I doe, I must premise some generall grounds, which are as followeth.

That as *God* is *most one*, and without *all multiplicity* so must the *honour* and *service* which is given unto him have *no communicability*: *Esa.* 42. 8. *I am the Lord, that is my name, my glory will I not give unto another, nor my praise to graven Images*; for the *one-most God* must have an *one-most service*; Therefore in that action whereof God is the object, nothing must bee an object but God, or in the Scripture phrase thus, in those actions which looke towards the *face of God*, nothing may come betweene, whose *face* such actions may looke upon besides him, whether by way of *subordination* to him, or *representation* of him: for *I am the Lord thy God* (saith hee) *thou shalt have no other Gods before my face*. Secondly, this *face of God* is not onely the *object* of *his person*, but also the *place* of *his presence*, where his glory is revealed

in

a. See also *Apocal. cap.* 1. *ver* 5. where Christ is named after the seven spirits for the like reason.

in the heavens, where *wee ſhall ſee him face to face*, 1 *Cor.* 13. 12. *Revel.* 22. 4. and where the Angels in heaven behold the *face of the Father which is in heaven*, *Matth.* 18. 11. No action therefore directed thitherward, to the *face* of his revealed *preſence* and *glory*, may ſo much as *looke asquint* upon any other *obiect*, or behold any other *face* but the *face of God* alone, for we muſt have *no other God before his face.*

I ſay not, that a man may not turne his *face* upon the *face of any other thing* when hee turnes his *face* towards the *face of God*; for now then ſhould wee worſhip him at all, ſeeing which way ſoever wee turne us, ſomething will alwayes bee before us? but it is not the *face* of our *bodies*, or their *poſture*, but the *face* and *poſture* of the *act* wee doe, which muſt not have the *face* turned upon any thing elſe, when it is directed at the *face of God*: namely, that action in which God is faced, muſt *face* nothing elſe but God, where God is the *obiect*, whether in regard of his *perſon* when we pray unto him, or of his *throne* of *preſence* when we would approach it, or direct our ſupplications towards it, there nothing is to have any reſpect of an obiect, but God alone. So although when wee pray unto God, wee turne the *face* of our bodies towards Heaven the Sunne, the Moone, and Starres: yet doe wee not worſhip the hoſt of heaven therefore, becauſe our *action* hath no *relation* to them as to an *obiect*, but to *God alone*; and howſoever they are betweene God and us in place, yet as an *obiect* of our *devotion* neither they nor any thing in them come any way betweene us and him: Now for the reaſon (if you aske it) of this *incommunicableneſſe* of all *actions* and *ſervices* directed to *God-ward* you ſhall have it, becauſe the *Lord* whoſe name is *Iealous*, is a *Iealous God*; *Iealous* not onely leſt he ſhould not be honoured as *God*, but *Iealous* leſt he ſhould not bee honoured as *one God*; for as by honouring him, we acknowledge him *God*, ſo by the *incommunicableneſſe* of honour we acknowledge

him *one God:* For this cause, God being to give us a Mediator, by whom wee should have accesse unto his presence, and whom, without his jealousie, wee might interpose in our devotions and supplications unto himselfe, or offered at the throne of his majesty and glory in the heavens, provided that admirable *mystery* of *communicating* to the nature of a man borne of a woman, the *hypostaticall union* of the *second Person* of the *Deity*: and *him*, after he had vanquished death, to *exalt*, to *sit at his right hand* of glory, and power, in the heavens, there in his owne presence and throne, to receive our requests, and to deale as an *agent* betweene us and him.

Thus at length I am arrived at that port which I all this while made for, *viz.* to shew that this *glory* of *Christ* which is stiled his *sitting at the right hand of God*, is that *incommunicable royalty* to which of right belongeth in the presence of God to receive and present our devotions to that *divine Majesty*, as in it, which now followeth, shall appeare. *Sessio ad dextram Dei*, is to be *installed in Gods throne*, or to have a *God-like royalty*, which is defined in Scripture ἡ μεγαλοσύνη χριστοῦ ἐν ὑψηλοῖς, *the Majesty of Christ in heaven*; whence it is said, Heb. 1. ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλοσύνης ἐν ὑψηλοῖς, *hee sate downe on the right hand of Majesty on high. Heb.* 8. 1. it is called δεξιὰ τοῦ θρόνου τῆς μεγαλοσύνης ἐν τοῖς οὐρανοῖς *the right hand of the throne of Majesty in the heavens:* it is called also by Christ himselfe, *Mark.* 14. 62. δεξιὰ τῆς δυνάμεως, *Luke* 22. 69. δεξιὰ τῆς δυνάμεως τοῦ θεοῦ, *the right hand of power, and the right hand of the power of God:* For as to the *right hand* belongeth both *dignity* and *strength*, so doth this *glory of Christ* include both a *God-like sublimity* and a *God-like power*; the first δεξιὰ τοῦ θρόνου, the second δεξιὰ τοῦ δυνάμεως. The proper place where the *Majesticall glory* is revealed, in the *heavens*, as may appeare almost wheresoever this *sitting at the right hand of God* is mentioned, *Eph.* 1. 20. ἐν τοῖς ἐπουρανίοις. *Colos.* 3. 1. ἐν τοῖς ἄνω,

Heb.

*Heb.*1 ἐν ὑψηλοῖς, *Heb.* 7. 26. ὑψηλότερος τῶν οὐρανῶν, 1 *Pet.* 3.22 εἰς οὐρανὸν, &c. *heaven, heavenly places, high places* and the like, being alwayes thereto annexed, and every where appeareth to be a consequent of his ascension into heaven, as we say in our Creed, *he ascended into heaven, and sitteth at the right hand of God*; and therefore in the words whereon my Text depends, is expressed by *assumed* or *taken up into glory*, ἀνελήφθη ἐν δόξῃ, for as God himselfe is stiled *Pater in Cœlis*, not because not elsewhere, but because his *glory* is there revealed: So Christ sits *ad dextram in Cœlis*, because there the beames of the *Majesty* given him by his Father, are revealed; whence it comes that his Kingdome is called the *Kingdome of heaven*, a Kingdome whose Kings residence and Kingly Throne are both in heaven: This glorious Throne of *Majesty*, this *sitting at the right hand* of the power of the *Almighty* is a name *incommunicable*, an exaltation whereof no creature in heaven or earth is capable, which is that the Apostle meanes to tell us when hee saith, *Eph.* 1. 21. *Farre above all principalities and powers, and might, and dominion and every name that is named, not onely in this world, but in the world to come:* and *Phil.* 2. 9, 10. *wherefore God also hath highly exalted him, and given him a name which is above every name* (that is, created name) *that at the name of Jesus every knee should bow, both of things in heaven, and things in earth, and things under the earth. Revel.* 3: 21. *he that overcommeth* (saith Christ) *I will give him to sit with me in my throne, even as I have overcome, and am set with my Father in his throne*; here is mention of two thrones, you see; of which, *my throne*, that is, Christs throne, is the condition of a glorified man; in this throne his Saints shall sit with him; but his *Fathers throne* is the *power of divine Majesty*, wherein *none* must sit but *God*, & the *God-Man Jesus Christ*.

These grounds laid, I say, that the honour of being prayed to in *heaven*, and before the *throne of presence*, is a *prerogative* of *dextra Dei*, and to receive our devotions

there, a flower of *Christs sitting at the right hand of God*, as S. *Paul*, *Rom.* 8. 34. conjoynes them, saying, *Who is he that condemneth? it is Christ that dyed yea rather that is risen againe, who is at the right hand of God, and who makes intercession for us*: for by *right* of this his *exaltation* and *Majesty* hee comes to bee a *Priest after the order of Melchisedech*, as appeares *Psalme* 110. *The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstoole*; then followes the effect thereof verse 4. *The Lord hath sworne and will not repent, thou art a Priest for ever after the order of Melchisedech*; and by the same right also hee becomes the *onely* and *eternall Priest* which hath to doe in the *most holy place*, the heavens: For as the high Priest onely entred the *most holy place* beyond the vail: in the earthly Tabernacle; so Christ Jesus our onely *high Priest*, through his body, as the first Tabernacle, by his owne bloud, entred into the second Tabernacle, or *holy place*, not made with hands, as was the figure, but into *heaven it selfe*, ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν, *to appeare in the presence of God for us*: all this you have in the same words at large, *Heb.* 9. 7. 11. 12. 24. Now in the Tabernacle of this world, as was in the first Tabernacle, wee may happily finde many Priests whom to imploy as *agents* for us with God: But in the second Tabernacle which is heaven, there is but *one agent* to bee imployed, but *one* who hath *royall commission* to deale betweene God and men, that *Angel* of the *presence*, as *Isaiah* calls him, 63. 9. and *one onely Mediator* Jesus Christ the Lord of glory, who in this prerogative is above both Saints and Angells: For to which of the Saints and Angels said God at any time, *Sit on my right hand till I make thine enemies thy footstoole*. *Heb.* 1. 4. 9. 13. neither will this demonstration admit that vulgar acception to bee of any force, namely, that *expiatory mediation*, or *meritorious intercession* in heaven should indeed appertaine to Christ alone,

alone, but *favourable intercession* to pray for us, not ſo: and therefore for this, wee may without derogation to Chriſt ſolicite either Saints or Angells; I could ſay, that this ragge is too too narrow and ſhort to cover their nakedneſſe, who lay hold of it, in whoſe ſupplication to Saints and to God too in their names, nothing is more uſuall than the expreſſe mention of their *merits, blood,* and *ſufferings*, as motives to God to heare them; but wee ſhall not need this anſwer; for wee have demonſtrated, that as in the Law, none but the *high Prieſt alone* was to doe office in the *holieſt place*; ſo Chriſt Jeſus now is the *onely agent* for whatſoever is to bee done for us in the *holieſt Tabernacle* of heaven: beſides, wee read that none but the high Prieſt alone was to offer Incenſe, or to incenſe the moſt holy place when hee entred into it: But Incenſe is the Prayers of the Saints, ſent thither from this outward Temple of the militant Church as the Incenſe of the Law was fetched from without the vaile: This therefore none in heaven but Chriſt alone muſt receive from us, to offer for us; and this is that Angel with the *golden Cenſer. Revel.* 8. who there offers the Incenſe of the prayers of the Saints there given him to offer upon the *golden Altar before the Throne*, alluding expreſly to the *golden Altar* before the *Teſtimony*.

For the fuller underſtanding, and farther confirmation of what hath been ſpoken, take this alſo; that notwithſtanding the man *Chriſt Jeſus* in regard of his perſon, being God as well as Man, was from his firſt incarnation capable of this *royalty* and *glory*; not onely for the incomparable ſufficiency of his perſon, which by reaſon of his twofold nature, is alwaies and in all places preſent both with God and men; and ſo at one inſtant able and ready at every need, to preſent to the one what he ſhould receive from the other; but chiefly and moſt of all, for that being very God himſelfe, his Fathers

jealousie, which could never have brooked the communication of this glory to any other, which should not have been the selfe-same with himselfe, was by this condition of his person prevented and secured.

Nevertheless and notwithstanding all this capability of his person, it was the will of his Father in the dispensation of the mystery of our redemption, not to conferre it upon him, but as purchased and attained by suffering and undergoing that death which no creature in heaven or in earth was able to undergoe but himselfe, being a suffering of a death, whereby death it selfe was overcome and vanquished, to the end that none by death save Jesus Christ alone might be ever thought or deemed capable of the like glory and sublimity; but that it might appeare for ever to be a peculiar right to him.

And this, I think, is not onely agreeable to the tenour of the Scripture, but expresse Scripture it selfe, Heb. 2. 9. *But we see Iesus who was made a little lower than the Angels by the suffering of death, crowned with glory and honour*: for it became him for whom are all things, and by whom are all things, in bringing many sonnes to glory, to make the captaine of their salvation perfect by sufferings. *Phil.* 2. 8. *And being found in fashion of a man, he humbled himselfe, and became obedient unto death, even the death of the Crosse*: and the ninth verse. *Wherefore God hath also highly exalted him, and given him a name above every name, that at the name of Iesus every knee should bow*, *Heb.* 10. 12. *But this man, after he had offered one sacrifice for sinnes, for ever sate down on the right hand of God. Rom.* 14. 9. *For to this end Christ both dyed, rose, and revived, that he might be Lord both of the dead and living*: See besides, *Acts* 5. 30, 31. *Rom.* 8. 34. *Ephes.* 1. 20 1 *Pet.* 1. 11.

Lastly, for that particular parcell of this glory of Christ (*viz.*) to be that onely name in which wee are to aske at the hands of God whatsoever we have to aske, is not this also annexed and ascribed to his triumph over death?

death? *Iohn* 14. 13. *I* goe unto my Father, *viz.* through death, *and whatſoever yee aſk in my name, that will I doe.* Iohn 16. 16. and 23. *A little while yee ſhall not ſee me, and a little while yee ſhal ſee me, becauſe I goe to my Father, and in that day when I am gone to my Father, yee ſhall aske me nothing: Verily, verily I ſay unto you, whatſoever yee ſhall aske the Father in my name, he will give it you,* verſ. 24. *Hitherto yee have asked nothing in my name, aske and yee ſhall receive. Heb.* 7. 25. *Wherefore he is able to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them, for ſuch an high Prieſt became us who is made higher than the heavens.*

How is it then that ſome extenuate that kind of Saint-worſhip, wherein prayers are not made unto them directly, but God is prayed unto in their names, and for their mediation ſake to grant our requeſts? It is not a deniall of Chriſts prerogative, to aſcribe unto any other, for any reſpect of glory or neereneſſe to God after death or otherwiſe, that whereof hee alone is inſeoffed by his unimitable Death, triumphant Reſurrection and glorious Aſcenſion? certainely that which hee holds by incommunicable title, is it ſelfe alſo incommunicable. To conclude therefore with the words of S. *Paul*, 1 *Tim.* 2. 5. *There is but one God and one Mediator between God and men, the man Chriſt Ieſus*: as God is one, ſo the Mediator is one, for it is a God-like royalty, and therefore can belong but to one: There is but one God in heaven, without any other gods ſubordinate to him; therefore but one Mediator there, without any other mediators beſides him: as for the Angels and bleſſed Saints, they have indeede a light of glory too, but they are but as leſſer lights in that heaven of heavens: And therefore as where the ſunne ſhines, the leſſer ſtars of heaven, though ſtars, give not their light to us: ſo where this glorious Sunne Chriſt Ieſus continually ſhineth, by his preſence, ſitting at the right hand of God; there the glory of the Saints and

and Angels is not sufficient to make them capable of any flower of this divine honour, which is God-like and so appropriate to Christ, by right of his heavenly exaltation in the Throne of Majesty; whatsoever Spirit saith otherwise, ὁ κρατῶν τὴν κεφαλὴν, *holds not the head*, but is a Christ-apostate-spirit which denies the faith of Christs assumption into glory, and revives the doctrines of Dæmons.

Col. 2. 19.

The way being now cleared, I may (I hope) now safely resume my application which I have already given some taste of, that the doctrine of Dæmons comprehends in most expresse manner the whole *idolatry of the mystery of iniquity, the deifying, and invocating of Saints and Angels, the bowing downe to Images, the worshipping of Crosses as new idol columnes, the adoring and temp[l]ing of reliques, the worshipping of any other visible thing upon supposall of any Divinity therein*: what coppy was ever so like the sample, as all this to the doctrine of Dæmons? and for the Idolatry of the Eucharist or bread-worship, though it may bee reduced to Image-worship, as being the adoration of a signe or symbole; yet let it bee considered whether for the equality thereof it may not bee taken rather for an *Idolatry of reliques*, the body and bloud of Christ in the Sacrament being the *mysticall reliques* which he left us as monuments of his death till he come: whichsoever it bee I must confesse it hath a straine above the abhomination of the Gentiles, who though they supposed some presence of their Dæmons in their Images and reliques, yet were they never so blockish, as to thinke their Images and reliques to bee transubstantiated into Dæmons: But to come to the maine againe, I will confesse for my selfe that I cannot thinke of this *Dæmon-resemblance* without admiration, nor doe I beleeve that you will heare without some astonishment, that which I am now to adde farther: That the advancers of Saint-worship in the beginning did not onely see it, but even gloried

(sed

(*sed gloriatione non bona*) that they had a thing in Christian practice so like the doctrines of Dæmons: we heard before, that *Plato* in his *Repub.* would have the soules of such as dyed valiantly in the battell, to bee accounted for Dæmons after death, and their Sepulchers and Coffins to bee adored and served as the Sepulchers of Dæmons. *Eusebius, lib.* 13. *Præpar. Evangel.* quoting this place, adds with it, ταῦτα δ' ἁρμόζει ἐπὶ τῇ τῶν θεοφιλῶν τελευτῇ, οὓς στρατιώτας τῆς ἀληθοῦς εὐσεβείας οὐκ ἂν ἁμάρτοις εἴπων, παραλαμβάνεσθαι, *these things doe befit at (or after) the decease of the favourites of God, whom if thou shalt affirm to bee taken for the champions of true religion, thou shalt not say amisse,* ὅθεν καὶ ἐπὶ τὰς θήκας αὐτῶν ἔθος ἡμῖν παριέναι καὶ τὰς εὐκὰς παρὰ ταυτὼς ποιεῖσθαι, τιμᾶν τε τὰς μακαρίας αὐτῶν ψυχὰς, *whence it is our custome to goe unto their tombs, and to make our prayers at them, and to honour their blessed soules.*

The purpose of *Eusebius* was here to shew, as a preparation to draw men to Christianity, how well the present use of Christians in honouring the memories of their Martyrs, by keeping their assemblies at their Sepulchers, did agree with that of the Gentiles (so much by *Plato* commended) in honouring their champions and worthies for Dæmons after death: But alas, in the next age after, it proved too too like it indeed: For these earerings which the Christians had borrowed or stolen from the Gentiles at their comming out of Ægypt, presently became a golden calfe, as soone as the woman the Church came into the wildernesse, yea and *Aaron* the Priest had a foule part in it too.

Read the eighth book of *Theodoret de curandis Græcorum affectionibus*, whose title is *de Martyribus*, or in the meane time take these few passages thereof: Thus hee speaks having quoted that passage of *Hesiod* for Dæmons commended by *Plato*; *Quod si Poëta Hesiodus auxiliares custodesque mortalium eos vocat qui sanctè olim beneque vixerunt, eamque hujus Poëtæ sententiam, Philosophorum*

optimus Plato adeò confirmavit, ut eorum hominum Sepulchra colenda esse atque adoranda censuerit; Quid ita quæso, boni viri (i. e.) Græci, quæ ipsi facimus, accusatis? nos etenim pari modo (N.B) eos qui illustri pietate viguerunt, proque eâ jugulati ac cæsi sunt, & auxiliares & medicos nominamus; at non Dæmones tamen; absit à nobis absit hic furor: sed amicos Dei fidelesque servos dicimus fuisse---- Ibid. posse sanctorum animas, vel cum extra hoc corpus fuerint hominum curare negotia, Plato etiam II legum libro affirmat verba Platonis citantur -----

Cum itaq; Philosophus credendum esse rumoribus censeat (id est sermonibus qui vulgò habentur de illâ animarum defunctarum curâ circa homines) vos tamen nobis non solùm fidei nihil habetis, clamantem q; eventorum vocem audire non vultis, &c. Ibid. Martyrum templa conspicua ----

Quique homines prosperâ valetudine sunt, conservari eam sibi à martyribus petunt: Qui verò ægritudinem aliquam patiuntur, sanitatem exposcunt,---- Insuper & steriles &c.---- Item qui peregrè proficiscuntur &c. --- non qui se ad Deos accedere arbitrentur, sed qui orent Dei martyres tanquam divinos homines, intercessores q; sibi eos apud Deum advocent & precentur -----

Piè verò & fideliter præcatos ea maximè consequi quæ desiderant, testantur illa quæ votorum rei dona persolvunt, manifesta nimirum sanitatis adepti indicia:

Nam alii oculorum, alii manuum simulachra suspendunt, ex argento auroq; confecta, ----paulò post --- Quid, quod eorum qui passim Dii ferebantur memoream è mente hominum martyres aboleverint ------ Suos mortuos Dominum Deus noster in templa pro Diis vestris (i. e) Dæmonibus iri duxit, ac illos quidem cassos gloriâ vanosq; reddidit, suis autem martyribus honorem illorum dedit:

Propandus enim Diasius q;, & Dionysius (i. e.) Jovii, Liberique Patris solennitatibus; Petro, Paulo, Thomæ, Sergio, aliisq; sanctis martyribus solennitates epulo populari peraguntur: Cùm itaque tantam utilitatem ex honore martyrum

tyribus collato provenire, homines videatis, fugite (quæso) errorem Dæmonum, prævioque ductu martyrum, facibusq; intentes, viam capessite quæ ad Deum perducit, &c. Now judge whether hitherto διδασκαλία Δαιμονίων hath beene fitly applyed or not: I will goe on.

Having therefore by so many arguments made apparant (I hope) what I endeavoured to prove: I desire we may observe, among so many corruptions, both now and heretofore over-whelming the Church of Christ, what it is wherein the Holy Ghost placeth the essence, and counteth as the very foule of the great Apostasie under the man of sinne. and would have us to make the pole-starre of our discovery thereof.

Not every errour, not every heresie, how foule soever; but διδασκαλία Δαιμονίων, *Idolatry*, and *spirituall fornication*: as for other heresies, though accompanying this, yet are they but accidentall, and not of the essence of the great Apostasie which was to come.

Even as whores are seldome without other great faults, which yet are no part of whoredome: so hath the spirituall whore many other heresies, but her whoredome is onely Idolatry and the doctrine of Dæmons.

Neither is heresie of it selfe, no though damnable heresie, a character whereby the great Apostasie can bee knowne from other sects and blasphemies.

Foule heresies were in the first ages of the Church, yet Antichrist and his time were neither of them yet come; when his time approached neerer, the Arrians, Macedonians, Nestorians, Eutychians, were abhominable heretiques.

And the Arrians possessed for a time the face of the visible Church; yet was not theirs the solemne Apostasie looked for.

But Idolatry or spirituall whoredome, which in that storme the Devill was a working, this is the onely character and note whereby the Apostasie under the man

1 Thes. 1. 9. Conversion to Christianity is described a turning

turning from Idols to serve the true and living God, and to wait for his Sonne Iesus Christ; therefore Apostasie is a returne to Idol from the living and true God and his Sonne Iesus Christ.

of sinne is discovered and distinguished from all other blasphemies, sects, and heresies of what age or time soever. Which that I may not seem to ground onely upon the exposition of my text, which whatsoever the probability thereof be, may yet be thought alone too weake to support the weight of so maine a conclusion: I desire you to take these arguments for a full confirmation thereof; some of them have already bin intimated, but now all are mustered up together.

First, that *Babylon* is intituled in the Revelation of S. *Iohn*, not the *Lyar of Babylon*, not the *Tyrant of Babylon*, not the *Heretique of Babylon*, nor the *Murdresse of Babylon*, but the *Whore of Babylon*, yea that *Great Whore* and the *Mother of fornications, and abhominations of the earth*. Doth not God (thinke we) give the name as he accounts the nature? or is there any one will deny that this *Babylon* is that mystery of iniquity which our Apostle so calleth, as being in opposition to the great μυστήριον εὐσεβείας *mystery of true worship and Religion?* if any should μυστήριον Βαβυλὼν *mystery Babylon* in her forehead, would help to reclaim him: And what *Whore* is that with whom *the Kings and Nations and Kingdoms of the earth commit fornication?* can it be any other but a *spirituall Whore?* Without question therefore S. *Iohn* meanes no other thing here than what he foretold in the eleventh chapter, That the *Second and outmost court of the Temple* (which is the second state of the Christian Church) *together with the holy City, should bee trodden downe, and overtrampled by the Gentiles forty two moneths*, that is, overwhelmed with the Idolatry of the Gentiles, which is, διδασκαλία δαιμονίων, as long as power shall bee given to the Beast to make warre with the Saints, as long as the witnesses must weare sackcloth, and the woman which escaped the fury of the Ethnicall Dragon, be fed in the wildernesse.

Secondly, S. *Paul* tells us, that the great Apostasie should

ſhould enter by ſtrong deluſions, by ſignes and lying wonders; conſider then what corruptions of the Chriſtian faith were thus uſhered in to begin with the beginning and firſt corruption of that kind; Invocation of Saints, with the adoration of their ſhrines, and reliques; how were theſe advanced in the Church, was it not by miraculous cures of the ſicke, healing of the lame, reſtoring of the blinde, yea raiſing of the dead (as ſeemed) ſometimes by the onely touch and ayre, ſometimes of the ſhrines and reliques of ſoules deceaſed? was it not ſtill confirmed by ſtrange apparitions, and other meanes wonderfull to heare? for diſcovery of bones and reliques unknowne and forgotten, yea of men whoſe names they never heard of before. And which I ſhall ſhew better hereafter: no ſuch experience for thirty yeares together obſerved in the Church, untill the totall and fixed time began to enter. The worſhipping of Images, the ſecond, for time, of the Churches fornications: was not this alſo allowed and at length fully ratified by like ſignes and miracles, ſhewed upon thoſe who approached them in their devotions? Read the legend, and ſee what ſtore there is of ſtrong deluſions and lying wonders. That which for time came in laſt, but deſerves a place among the foremoſt, I meane the Idolatry of the Maſſe, and adoration of the breaden god; ſearch and ſee if it be not alſo thus attended!

If all this be true, then would I know what doctrine of theirs beſides was inſtalled with theſe ſolemnities; there is but one onely left for exception, and it is Purgatory; but what if all the deluſions of Purgatory, with all the apparitions of Purgatorian Ghoſts, were but an indirect device of Satan ayming partly to advance the Maſſe into an Idol by the miraculous efficacy (forſooth as the Ghoſts report) of the oblation thereof for them; partly to inſtall the Sonne of perdition (a Dæmon I yet ſpeake not of, and yet a Dæmon) *to ſit at God in the*

*Apocal. 1.18.

Temple and Throne of Christ, with the keyes of * *Hades and death*, to deliver them? what stronger presumption can there be of this than the event; and that the errour of Purgatory had so long beene working before the Devill seemed to know how to make this use of it, which at length hee spied out and plied lustily with signes and wonders. If all this be true, then it followes still that it is spirituall fornication which the Holy Ghost in Scripture intendeth, and the event hath marked out for the soule of Antichristian abhomination and impiety; But of the matter of miracles and lying wonders more in the second part of my text, which is the proper place thereof.

Thirdly and lastly, the great Apostasie is a thing proper to the ὕστεροι καιροὶ, *the latter times*; which I will shew (when I come at it) to be the last times of the fourth kingdome of *Daniel*, *Dan.* 7. 25. *& alibi*; but amongst all other corruptions, onely the spirituall fornicacion of the Church and spouse of Christ will be found proper to these times.

But you will say, if Idolatry and Spirituall fornication be the matter, why should not this rather be laid upon Painims, and Turkes, and Saracens, who acknowledge not Christ, rather than upon Christians who doe?

I answer, S. *Iohn*, and S. *Paul* propheſied of things to come, not of that which was in being when they propheſied. But Ethnicall and Painim Idolatry at that time overwhelmed the whole earth, yea and perſecuted and made warre with the Saints, and no time hath yet been when this Idolatry was not to be found. It muſt needs be then ſome other whoredome (for whoredome it was to be) which was propheſied of to come.

In Saracen. Frid. Syiburg. citat. te Martini o. p. 1903. *Lex* αἱ Σαρρακηνοὶ μέχρι τῆς Ἡρακλείου βασιλέως χρόνου εἰδωλολατροῦσι θεοσκυγοῦντες πρὸ Ἐωσφόρου ἀστρει καὶ τῇ Ἀφροδίτῃ ἣν δὴ καὶ χαβαρ τῇ ἑαυτῶν ἐπονομάζουσι γλώττῃ δηλοῖ δὲ ἡ λέξις αὕτη τὸν μεγάλιον.

Again, neither Saracen nor Turk (the greateſt un-

christian

christian States since Christ) neither of these, I say, can bee Antichrist wee speake of, nor their blasphemy that mystery of iniquity foretold by the Apostles and Prophets.

For there are two unquestionable characters of that mystery, which will neither of them, without doubt not both of them, agree to Turk or Saracen; *videlicet*, first that it should sit in the *Great City*, which in S. *Iohns* time *reigned over the nations of the earth.* Secondly, that it should bee an *Apostasie* from the Christian faith once embraced: But the Turke, whatsoever he be, is no Apostat, being of a nation which never was Christian; nor was the seat of the Saracen Empire, whilst it stood either in the old or new *Rome*, or neere unto either; for I would seeme to yeeld for this time, that new *Rome* or *Constantinople* would serve the turne, though I am far enough from beleeving it. Nor will I alleadge, that *Mahomet* himselfe and his nation were both Painims when they began their blasphemies; for you would tell me, that *Sergius* the Monk taught him to make the Alchoran: nor will I question now, whether the Christian or Mahumetan be the greater Idolater, though the doubt might soone bee resolved, seeing it is well knowne the Mahumetans worship no Images. But I have alleaged nothing save what is without exception, that both these characters I spake of cannot bee applyed either to Turk or Saracen, though I beleeve that neither can be. When I spake of Painims and Mahumetans, I would have you remember, that there were some blasphemous sects in the first ages of the Church, which are no more to be accounted of as Christians than Mahumetans and Painims are; nay Mahumetanism is neerer Christianity than many of them were: for amongst whom the Christians Deity is not worshipped & received; those, though they spring up in imitation of Christianity, I account but new Painim blasphemies and not Christian heresies: such were the

Mahomet in Alcorano inducit Deum ad se ita loquentem: Pauper fuisti & ditavi te. Idolis servisti & vocavi te: Interpres Arets in præfatione sub finem. Mahomet was a Paynim, not circumcised as the other Arabians were, nor baptized till he begun his false Prophesie: when *Abdalla* the Iew did the one unto him, and *Sergius* the Monk conferred the other, *vid Purchas Pilgr.*

*Tertul. calls these Hereticks, *Alterius divinitatis Haereticos.*

the * Cerinthians, Marcionites, Saturnians, Valintinians, and Manichees, &c. which neither professed the same Deity, nor acknowledged that divine word which we Christians doe; whereas yet the Mahumetans worship the same God with Jewes and Christians, God the Creator of heaven and earth, and God the father of *Abraham*, *Isaac*, and *Iacob*; howsoever they conceive otherwise of his nature and properties than Christians doe: But this by the way (left it may put a rub in our discourse) of spirituall fornication.

But you will still alledge in her behalfe, who seemes all this while to be charged, that *Antichrist*, and the *man of sin* in Scripture, is set forth as the most hatefull and execrable thing that can bee in the eyes of God Almighty: But how can such a thing be said, and comparatively to be where the true God, with Christ his Son, God and man, or in any sort acknowledged and worshipped?

Lord! that the whole straine of Scripture, in the Prophets especially, and the example of the *Church of Israel*, should not cure this web, and take this filme from the eyes of men! Doth not the Lord say of Israel, that *hee had chosen them to be a speciall people to himself above all people that are upon the face of the earth*, Deut. 7.6. *You onely have I knowne* (saith he) *of all the families of the earth*, *Amos* 3.2. And is not *Christ the Lord* of Christians? and is not the *Church* his *Spouse*? τὸ μυστήριον τοῦτο μέγα ἐστί, saith Saint *Paul*, *Ephes.* 5. *This is a great mystery*. No marvell then where this *mystery* is not considered, if the *mystery of iniquity* bee not understood. Alas poore Church of Israel, thy case it seemes should have beene a very hard one! for what Nation in the world ever suffered so much rebukes, so many plagues, so much wrath, as thou hast done? yet couldest thou say for thy selfe, thou never forsakedst the true God altogether, but wast stillcalled by his name; onely thou wouldest faine worship him in Calves and Images, as other Nations thy neighbours.

neighbours did their gods; thou wouldeſt needs follow the faſhion, and this was thine errour; thou never meanedſt to caſt off thy *Iehovah* altogether, but ſtill wouldeſt have him to be thy God, and thy ſelfe to be his people; yet thou tookeſt this liberty, to have other gods beſides the Lord thy God, *viz.* thy *Baalims* and *Damon gods* of other Nations about thee, and yet hopedſt *Iehovah* the God of heaven, thy only Soveraigne God, would not be offended thereat, ſince thou retainedſt him in chief place and honour with thee ſtill.

Why was thy God then ſo unkind and cruell unto thee, to call thee *Whore*, and *Proſtitute Whore*, ſo often? All his Prophets continually baiting thee with that ſo foule and odious a name of *abominable Harlot?* Why did he ſcatter thee, and cart thee even naked among the Nations, afore his jealouſie would be ſatisfied? for it ſeems he is far more indulgent to his *ſecond wife* the *Church of the Gentiles*, for ſhe worſhips her God in Images and Crucifixes, yea cals a piece of bread, her Lord and her god, and yet ſaith, he is no whit jealous of her, but well pleaſed. She, though eſpouſed to Chriſt Jeſus the Son of the living God, as the ſole Interceſſor and Mediator in the preſence of God his Father, yet thinks ſhe may fall down to Saints and Angels, yea to as many Images of them as ever the Jewes had of their *Baalims*, or the Gentiles of their *Demons*.

And yet forſooth, becauſe ſhe makes her Lord the chiefeſt ſtill in the honour of her affections, and uſes the reſt of her lovers no farther than ſhe may ſtill yeeld the firſt and chiefe place to him, ſhe verily ſuppoſes he is no whit offended with her; whereas Iſrael ſhould have been called *Whore* a thouſand times over for as little as this; yea and like enough to have been carted too, and her noſe ſlit, *Ezek.* 23.25. long before this time.

Nay, but ſhe wipes her mouth, and asketh why her Lord ſhould be angry, for ſhe cals him ſtill her Lord, and acknowledges and profeſſeth him ſtill to be her Husband.

If he hath a mind to be angry with any, let him go to the Turks, Tartars and other Mahumetans, or to the Painims, who wil not acknowledge him at all to be their Lord God, though he hath offered himself, and perhaps wooed some of them, but they would none of him, but married themselves to other husbands: here if he will be jealous, is matter for his jealousie.

But thou *Christ-apostaticall Strumpet*, knowest thou not the first Commandement of thy Christian Decalogue to be, *Thou shalt have none other Gods (nor Christs) but me.* What dost thou with so many *Christlings*? knowest thou not that an husband is more grieved and dishonoured by his wifes adultery, than if any other woman whatsoever, yea suppose his kinswomen and daughters, should play the harlots?

What are Turks and Tartars, and any other unbeleeving Nation under Heaven, unto thy Lord and Saviour? are they not all as strangers to him, and he to them? But as for thee, he had chosen thee out of many Nations to espouse thee to himself; so that thou mayest say with Israel, *Isay 63.19. We are thine, but as for them, thou never baredst rule over them, they were not called by thy name: but to thee,* to use the words of Ezechiel, chap 19. *He sweare an oath, and entered into a covenant with thee, and thou becamest his, and wert called and wilt still be called by his name: Thee he washed with water, yea, throughly washed thee from the pollution of thy birth, and anointed thee with oyle. Thou wast decked with Gold and Silver, and thy rayment was of fine linnen, and silke, and broidered worke, thou diddest eate fine flower, and honey, and oyle, and wast exceeding beautiful, and diddest prosper into a Kingdome. And thy renown went forth among the Heathen for thy beauty; for it was perfect through the comelinesse which the Lord thy God had put upon thee. But thou diddest trust in thine own beauty, and playedst the Harlot because of thy renowne, and pouredst out thy fornications upon every one that passed by. And of thy garments*

Hieron. in ca. 43. Ezek. Ego hoc arbitror, quod non polluat nomen Domini, nisi ille qui visus est nomini ejus credere: & quomodo tollit membra Christi, & facit membra meretricis, qui prius Christo credidit; sic ille polluit nomen Domini, qui prius nominis ejus fidem susceperi.

ments thou didſt take, and deckedſt thy high places with divers colours, and playedſt the harlot thereupon. Thou haſt alſo taken thy faire jewels of thy Lords gold, and of thy Lords ſilver, which he had given thee, and maddeſt to thy ſelfe images of men, and diddeſt commit whoredome with them. And tookeſt thy broydered garments and coveredſt them: and thou haſt ſet the Lords oyle and his incenſe before them. Judge now between the Lord and his people ye that have wives, and give ſentence ye husbands, whether of the two in queſtion hath moſt dishonoured our Lord and Saviour, which of the two is moſt like to fret him, and kindle the coales of fury and jealouſie: thoſe who never yet were in covenant with him, nor yet are called by his name: or whether his Spouſe, his darling, his beloved one, to whom he was betrothed and married? Judge according to the manner of wedlock, and the notorious preſident of Iſrael: He that is a father (we ſay) is beſt able to underſtand the love of a father, and therefore Gods love to his children for the like reaſon: he that is an husband is ſenſible of the jealouſie of an husband, and ſo of the caſe of Chriſt with his *unfaithfull* and *trecherous Spouſe* the *Chriſtian Iezabel.*

The deciſion and ſumme of all this, is this, That the *Whoredome* of the Church of God is a *Spirituall* adultery, and therefore between the Idolatry of Chriſtians, and that of Infidels, and of Painims, is as much difference in Gods eſteeme, as is betweene adultery and ſimple fornication. The one as equall to murther, was in the Law puniſhed with death; the other with a much lighter puniſhment: whence in *Ezechiel* (in whoſe words I have beene ſo long) Chapter 16. Verſe 38. God ſaith to *Ieruſalem* for their Idolatry, that he would judge *her as women that breake wedlocke and ſhed blood are judged:* he would *give her blood in fury and jealouſie.* And this was the reſolution of God himſelfe againſt Iſrael, *Amos* 3.1,2. *Heare the Word that the LORD hath ſpoken againſt you, O chil-*

dren of Israel, saying, You only have I known of all the families of the earth, therefore will I punish you for all your iniquities. And the same will be the judgement of the *Christian Iezabel* (howsoever Painims and Infidels speed) when *Great Babylon shall come in remembrance before God, to give unto her the cup of the wine of the fiercenesse of his wrath.* This I would have well considered and weighed by those whom the Mahumetan blasphemy hath so dazeled, that they can hardly beleeve that so hated and execrable a name of *Babylon* should belong unto any other, unlesse there be yet to come some other like barbarous Tyrant and seducer after them: the cause of which errour is, That men have fancied another manner of Antichrist than the Holy Ghost meant of, and placed their eyes farre wide of the ground of Gods hatred, and of the nature of that mystery of abomination. But Israels Apostasie, Gods Jealousie, and their unparalleld punishment therfore, such as no Nation in the World, how Idolatrous soever, endured besides themselves, are in this case the only Polestarre to direct us.

But even this mistake, which is and hath been of the *Mistery of iniquity*, is it selfe a kind of *Mistery*, or not without one; for *Antichrist* is a *Counter-Christ*, and therefore his comming to be a *counter-resemblance* of the *comming of Christ*.

Christ was both to come, and accordingly looked for *in the last times* (that is) in the time of the fourth Kingdome of *Daniel*; so *Antichrist* and his mystery of impiety was to be, ἐν ὑστέροις καιροῖς, in the *Latter times of these last times*, that is (as I shall better shew hereafter) in the last times or last Scene (as I may so speak) of the fourth Kingdome of *Daniel*. When *Christ* came the *Scepter* was to depart from *Iudah*, and that *Common-wealth* to be dissolved: so when *Antichrist* was to come, the *Roman Empire* was to fall, and *He that hindered was to be taken out of the way*, 2 Thessal. 2. 8. The Jewes expected Christ to come when

when he did come, and yet knew him not when he was come, becauſe they had fancied the manner and quality of his comming like ſome temporall Monarch, with armed power, to ſubdue the earth before him: So the Chriſtians, Gods ſecond Iſrael, looked the comming of Antichriſt ſhould be at that time when he came indeed, and yet they knew him not when he was come, becauſe they had fancied his comming as of ſome barbarous Tyrant, who ſhould with armed power, not only perſecute and deſtroy the Church of Chriſt, but almoſt the world, that is, they looked for ſuch an Antichriſt as the Jews looked for a Chriſt.

Wherefore as Chriſt came unto his owne, and his owne received him not; ſo Antichriſt came upon thoſe who were not his own, and yet they eſchewed him not: but yet as ſome Jews (though few) knew Chriſt when he came and received him; ſo did ſome Chriſtians (though but few) keep themſelves from the pollution of Antichriſt. Laſtly, as the Jews ere long ſhall acknowledge and run unto him, whom they pierced as not knowing him; ſo hath the Chriſtian Church for a great part, diſcovered that Son of perdition, whom a long time they had ignorantly worſhipped, becauſe they knew him not. *O the depth of the riches both of the wiſdome and knowledge of GOD, how unſearchable are his judgements, and his wayes paſt finding out!* But for our part, ſeeing our caſe is ſo like unto that of the Jews, let their lamentable and woſull error, in miſtaking their Meſſiah by wrongly fancying him bee a warning and a caveat unto us, that we likewiſe upon like conceits and prejudice miſtake and miſdeem not the *Man of ſinne.*

TINES, *Some.*

NOw I come unto the second point, expressed in this description of the great *Apostasie*, *viz.* the Persons Revolters, they shall not be all, but τινες, *some*, τινες ἀποστήσονται, some shall Apostatize: some, that is not, as we in our English do often use it, *a few*, but *some*, that is, *not all*, yet *some*, that is, so many as that the whole visible Church should be said therof to be Apostatized, so many as should like a cloud over-spread the face of the Christian firmament, in such sort, as the Starres and lights therein should not easily bee discerned. For the *great defection* so much prophesied of, was to be a *solemne* and *generall* one; such a one, as wherein the chiefest of the Churches, *honoured as a Mother in Israell*, should become a *Babylonish Whore, a mother of Harlots, and of the abomination of the Earth, Revelations* 17, such a one as whereby the *outmost court of the Temple of God*, should not only be prophaned, but *trodden downe by Gentilisme, Revelations*, 11. Such a one as the *World* is said *to wonder after the beast, and to worship him*; And such a one as should not onely make *warre with the Saints, but overcome them, Revelations* 13. Otherwise, if our Apostle here, and Saint *John* there, should meane no more than the errours of some particular ones, and their revolt from the faith of the Church, they should make either no prophesie at all, or at the best, but a needlesse one.

For who knows not, that in S. *Pauls*, S. *Johns*, and the Apostles own times, were many Heresies and Heretickes, grown up as weeds in the wheat-field of Christ? but as yet the wheat overtopped them, and the visible body of the Church disclaimed them, If these had been the worst, the Curch should looke for, the Apostles should seem to prophesie of things present, and not as they do, of things

to

to come, yea and more than this, they ſhould foretell of a thing as proper and peculiar to the laſt times, which was no novelty in their own times.

We muſt take notice therefore that the Apoſtaſie and corruption of faith ſo much propheſied of, was another manner of one than that which was ſo frequent in thoſe firſt times; ſuch a kind of one as ſhould not be diſclaimed by the viſible body of the Church, but ſhould ſurpriſe, eclipſe, and overcloud the beautifull face thereof: which manner of defection never had been before, nor ſhould there be the like after it.

Now that the word τινες, or *ſome*, uſeth in Scripture to imply *no ſmal number*, but only ſerves to intimate an *exception of ſome particulars*, though there were but two or three to be excepted, I will make manifeſt by a few examples, leſt our Engliſh uſe might deceive us.

Firſt, *John* 6,60. *Many of the Diſciples* (ſaith the Text) *when they heard this, ſaid, This is an hard ſaying*: and verſ. 66. *Many of his Diſciples from that time went backe and walked no more with him*; Nevertheleſſe concerning theſe *many*, Chriſt himſelfe ſaith, verſe 64. εἰσὶν ἐξ ὑμῶν τινες. *But there are ſome of you which beleeve not*: here wee ſee that *ſome* is a *great many*: So *Romanes* 11. Saint *Paul* there ſaith of the rejection of the Jewes, *ſome of the branches are broken off*; Now what a *ſome* this was, appeares in the ſame Chapter, when hee ſaith, *God hath included them all in unbeleefe, that hee might have mercy upon all*: but to ſearch no further, 1 *Corinth.* 10. Will ſtore us with examples, as verſe 7. *Neither be ye Idolaters*, καθώς τινες αὐτῶν, *as ſome of them were*, this was a *great ſome*, for *Moſes* ſaith of it, *Exodus* 32.3. *And all the people brake off their golden Earerings and brought them to Aaron*: In verſe 8. *Neither let us commit fornication as ſome of them*, which were ſo many, *Numbers* 25.4. That the Lord ſaid to *Moſes*, *Take all the heads of the people, and hang them up before the Lord, that the fierce anger of the Lord may*

be

be turned away from Israel: and verse 5. it is said in generall, *And Israel joyned himselfe to Baal-Peor:* againe in the same Epistle verse 9. it is said, *Neither let us tempt Christ, as some of them also tempted and were destroyed of Serpents:* and verse 10. *Neither murmure, as some of them also murmured;* this *some* was a *great some* indeed, even all the people, save *Moses, Iohua* and *Caleb*; whereof is said, *Numb.* 14. 1. *And all the Congregation lifted up their voyce and wept:* and verse 2 *And all the Congregation murmured against Moses and Aaron, and the whole Congregation said unto them, would God that we had died,* &c. wherefore they were as largely punished, all of them dying in the wilderneſse, *Iohua* and *Caleb* excepted These places of many will suffice, to shew that the word [*some*] in my Text, intends not to extenuate the number of Apostates, as implying they should be but few, but only shewes they should not bee all, for where the Apostates are but τινες, *some*, there *some* also are not Apostates, but exempted from the common defection, wherewith the rest were miserably overwhelmed.

The observation therefore which this τινες, affords us, is, *That the true Church of Christ was never wholly extinguished, nor the light of his Gospell ever quite put out, no, not in the greatest darknesse that ever was to overwhelme it.* By the true Church of Christ I understand that holy society and company of beleevers, which as they accord and are joyned together in one common Faith of all Divine truths needfull to salvation, so are they also free from the fellowship of such erroneous abominations and mortall errours as destroy and overturne it. This is that society, whereof by the grace of Almighty God, we glory to be the members; this that society, which in the primitive times grew and flourished: this that society, which (when the times foretold of the Churches eclipse came, and the great Apostasie had over-spread the face thereof) was indeed much impaired, indangered, and obscured, but never

never was totally extinguiſhed, but continued even under the juriſdiction of the *man of ſinne*, yea in *Babylon* it ſelfe where he had this throne; for doth not Chriſt at length ſay? *Apoc.* 18.4. *Come out of her my people*: how could they come out thence unleſſe they had been there? or how ſhold Antichriſt *ſit in the Temple of God*, 2 *Theſ.* 2. 9. unleſſe *Gods Temple* were even there where Antichriſt ſate? as a few living embers in a heape of dying aſhes: as a little wheat in a field overgrowne with weeds: as the lights of the heaven in a firmament overcaſt with clouds. as a little pure gold in a great maſſe of droſſe and mixed metall: ſuch was the faithfull company of Chriſt in the Apoſtate body of Chriſtendome, the [b] *Virgin Church* in the midſt of *Babylon*.

b Apoc. 14.4.

But will our Adverſaries ſay, this is not ſufficient to make you the true Church of Chriſt, becauſe ſome of you have alwayes been; but you muſt prove alſo that you have alwayes viſibly been; for the true Catholick Church muſt not only never have been interrupted or extinguiſhed, but it muſt have been a ſociety viſibly known unto the world. and not as embers in the aſhes, but as a burning and ſhining flame.

But this objection deſerves no anſwering: becauſe our Adverſaries, howſoever they would diſſemble it, do but play upon the preſent advantage which they think their own Church hath in this point above ours: otherwiſe, when they forget the contention they have with us, and are in a calmer mood, they can be pleaſed to deliver other doctrine, which (if they would be ingenuous ſo much as to remember it) we needed not ſuch a ſtir about the point of the Churches viſibility; for the difference between them and us hereabout, is not ſo great as they would make it ſeem: They themſelves and the Fathers alſo teach, that when Antichriſt commeth, the viſibility of the Church ſhall be eclipſed: nay, they affirm more then we uſually in that caſe require; for then they

say the use of the Sacraments shall cease, no Eucharist, no Masse, no publick Assemblies, yea all Ecclesiasticall jurisdiction shall be extinguished; but here lyes all the difference, they hold the glorious visibility of the true Church to have *continued* from the beginning unto this present, and the *overshadowing* of the *light*, and *eclipse* of the *glory* thereof under *Antichrist* to be *yet to come*; we on the contrary maintain, the *clouding* of the Churches *visibility* under the *man of sinne* to have *been already*, and *some part* of the *visible splendor* thereof to be *yet to come*: both agreeing in this, that in the *fatall Apostacy* the Churches *visibility* and *glory* should cease; but we say that the time hath *been already*, they say that it is *yet to come*; we say, that *time* of *darknesse* was to continue *many ages*, they say, when it comes it shall *last but three single yeares and a halfe*. Seeing therefore the whole controversie lyes in the point of time, whether the Churches fatall Apostasie be already past or yet to come, it would be much the shorter and quicker course both for them and us to decide this controversie, to examine the condition and quality of both religions by the holy Scripture, where we have also, as Saint *Peter* speakes, *a most sure Word of prophesie, Whereunto We shall doe well if We take heed, as to a light shining in a dark place.*

Now though this answer be sufficient enough for the objection of our Adversaries, yet for the better understanding and clearer insight into the matter questioned, we will further consider whether and in what manner or measure our Church may be said to have been visible, during the prevailing Apostasie, and in what respects again it was not visible, and in both agreeable unto the state of the true Church under the frequent Apostasies of the Church of Israel.

First therefore we must know that by a *visible Christian society* in this question is meant a *society* or *company* of *Christian* beleevers joyned together in one externall

followship,

fellowſhip and communion of the ſame publick profeſſion, and rule of faith, uſe of Sacraments, and Eccleſiaſticall juriſdiction; for theſe make the outward form, and as it were the ſhape of a Church, whereby this ſociety is diſcernable from other ſocieties of men: ſo that a ſociety by this outſide ſevered and diſtinguiſhed from other ſocieties, is a ſociety viſible and conſpicuous to other ſocieties of men. The queſtion therefore is, whether that holy ſociety of beleevers before mentioned, who accorded together in one common faith with us of all divine truths needfull to ſalvation, and kept themſelves free from ſuch enormious abominations and mortall errours which we now diſclaime, as utterly annihilating that common faith; whether ſuch a ſociety as this has been in all ages, joyned and diſtinguiſhed by ſuch a common outſide from other companies, either of men in generall, or Chriſtians in ſpeciall? or in ſhorter, and perhaps plainer termes thus: whether the ſociety of men of our Chriſtian beliefe hath been in all ages for the outſide a diſtinct eccleſiaſticall corporation from other ſocieties of men?

My anſwer is, That for the firſt ages it was ſo not only thus viſible, but eaſily diſcernable from all other ſocieties of men whatſoever; but afterward when the great Apoſtaſie we ſpake of, ſurprized and deformed the beautifull Spouſe of Chriſt, then was not that virgin company of Saints, our Mother, a diſtinct externall ſociety from the reſt of Chriſtendome, but a part, yea and the only ſound part of that externall and viſible body wherof our adverſaries boaſt their predeceſſours to have been members: for howſoever this our Virgin-mother, for the internall and inviſible communion of her ſincere and unſtained faith, were a diſtinct and ſevered company from the reſt with whom ſhe lived, yet, for the common principles of the Chriſtian faith ſtill acknowledged in that corrupt body of Chriſtendome, ſhe retained communion

with them; and for the moſt part of that time of darkneſſe coninued an externall part of the ſame viſible body with the reſt in groſſe call'd Chriſtians, as being begotten by the ſame Sacrament of Baptiſme (as the Iſraelites in like caſe of Circumciſion) taught in ſome part by the ſame word, and Paſtours ſtill continued amongſt them, and ſubmitting to the ſame juriſdiction and government, ſo farre as theſe or any of theſe had yet ſome ſoundneſſe remaining in them; but for the reſt which was not compatible with her ſincere and unſtained faith, and which annihilated in thoſe it ſurprized, even thoſe common grounds of Chriſtianity otherwiſe outwardly profeſſed, ſhe with her children either wiſely avoided all communion with it, or if they could not, then patiently ſuffered for their conſcience ſake under the hands of Tyrants, called Chriſtians, untill that tyranny growing inſupportable, and that mortall contagion unavoidable, it pleaſed God, leſt we might have been as *Sodome* and *Gomorrah*, to begin to call us thence at the time appointed, unto a greater liberty, as we ſee this day. As therefore when a little gold is mixed with a great quantity of baſe and counterfeit metall, ſo that of both is made but one maſſe or lump; each metall we know ſtill retains its nature diverſe from the other, and yet outwardly and viſibly is not to be diſcerned the one from the other, but both are ſeen together as they are outwardly one, but cannot be diſtinguiſhed by the eye, as they are diverſe and ſeverall; the gold is viſible as it is one maſſe, and under the ſame outſide and figure with the reſt, yet it is truly inviſible as it is diverſe from the reſt: But when the Refiner comes and ſevers them, then will each metall appear in his own colours, and put on his own outſide, & ſo become viſible apart from the reſt. Such is the caſe here, and ſuch was the ſtate and condition of the Church in the prevailing and great Apoſtaſie; the purer metall of the Chriſtian viſible body outwardly was not diſcernable from the baſe and

and counterfeit, while one outside covered them, and so much the rather, because the Apostate part in a great proportion exceeding the sound, made it imperceptible; but when the time of refining came, then was our Church not first founded in the true faith (God forbid) but a part of the Christian body newly refined from such corruptions as time had gathered, even as *gold refined* begins not then first to be gold, though it begin but then to be *refined gold.*

Whatsoever wee have hitherto spoken of the state of the true beleevers under the Apostasie of Antichrist, is the same which befell the true Israelites in the Apostasie of Israel. And doth not Saint *Peter* intimate that the Apostasie which should betide Christians should be like to that which we reade to have befallen Israel, 2 *Pet.* 2. 1. *There were* (saith he) *false Prophets also among the people* (*i.e.* Israelites) *even as there shall be false teachers among you, Who privily shal bring in dãnable hereſies, even denying the Lord that bought them.* If the Apostasie of Christians were to be of the same stamp with that of Israel, and the Heresies brought into Christendom by the false Doctors of *Babylon*, like unto those wherewith the false Prophets of Israel infected and poysoned the ancient people of God; surely we cannot find a better patterne whereby to know what was the estate and condition of the unstained Christian beleevers under that Apostasie of the man of sinne, than that which was of the true Israelites under the Apostasie of Israel: for the right understanding whereof we must alwayes remember, that the Israelitish Church did at no time altogether renounce the true and living God, not in their worst times, but in their owne conceit and profession acknowledged him still, and were called his people, and he their God, though they worshipped others beside him: so Christians in their Apostasie neither did nor were to make an absolute Apostasie from God the Father, and Christ their Redeemer, but in an

outward profession still to acknowled him, and to be called Christians, though thy their idolatry and spirituall whoredoms they *denied the Lord that bought them (i. e.)* whom they profest to be their *Redeemer*; just as *Israel* for the like is said to have forsaken the Lord their God that brought them out of the Land of *Ægypt*: here therfore the case of both is alike, let us also see the rest. You ask, where was the true Church we speak of in Antichrists time? I ask likewise, where was the company of true worshippers in *Ahabs* time? was it not so covered and scattered under the Apostate Israelites, that *Elias* himselfe, who was one of it, could scarce find it? *I am very jealous* (saith he) *for the Lord God of hoasts, because the children of Israel have forsaken thy Covenant, throwne downe thy Altars, and slaine thy Prophets with the sword, and I, even I alone am left, and they seek my life to take it away*, 1 *Kings* 19.14. Yet the Lord tels him, verse 18. *I have yet left me* 7000. *in Israel, all the knees which have not bowed unto* Baal, *and every mouth which hath not kissed him*: Yet I trow these 7000. were not outwardly severed from the rest of *Israel*, but remained still externall members of the same visible body with them. But you will except, that the true and unstained Church in Judah was still visible and apparent: I aske you then, where was the company of the true worshippers of Jehovah in *Manasses* time, the worst time of all others? when the ten Tribes were carried captive, and but *Judah* and *Benjamin* only left, and they, as far as the eye of man can see, wholly and generally fallen from the Lord their God to all maner of Idols and Idolatries, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel, when in the Temple it selfe, the only place where the true God was to be worshipt legally, were Idolatrous Altars erected, even in the house whereof the Lord had said, *In this house and in Jerusalem will I put my name for ever*; even in this house, this holy house,

2 Chron. 33.

houſe, were Idols and graven Images erected, & in both Courts Altars to *Baalim*, the Sunne, the Moone, and the whole hoaſt of heaven, the like whereof never had been untill that time. Beſides alſo, who is able to name the man almoſt 50 yeers together that remained a faithfull ſervant and true worſhipper of the living God in the midſt of this hideous profanation? nor is it eaſie to be conceived how it was poſſible all that time to offer any legall ſacrifice without Idolatry, when Gods own Temple and houſe was made a den of Idols, nay his Altar, the onely Altar of Iſrael deſtroyed, to make room for Altars erected to Idols, as may be gathered 2 *Chron.* 33.15, 16. where was the true Church of Iſrael now? or had the Lord no Church at all? yes certainly, he had a Church and a company which defiled not their garments, a company (I ſay) but not viſibly diſtinguiſhed from the reſt of their nation, but hidden as it were in the midſt of that Apoſtate body, and yet knowne together with the reſt to be Iſraelites and people of Jehovah; but known to God only and themſelves to be true Iſraelites and faithfull ſervants to Jehovah their God. And that ſuch a company there was, & a ſtrong party too, though not ſeen, appeared preſently upon the death of *Manaſſes* and his wicked ſon, when *Ioſiah* began to reign at eight years of age, for they then prevailed even in the Court it ſelfe, and ſo brought up the King, that even yet while he was young, in the eighth year of his reign, he began to ſeek after the Lord God of *David* his father, and in the twelfth year to make a publick and powerfull reformation, ſuch as the like was never done before him. Could all this have bin done ſo ſoon, and by a King ſo young in years, and to carry all before it like a torrent, unleſſe there had been a ſtrong party, which now having a King for them, began quickly to ſhew themſelves, and to ſway the ſtate, though before they were hardly to be ſeene.

When

When therefore our adverſaries ask us where our Church was before *Luther*, we ſee by this what we have to anſwer.

OF the two firſt particulars of the foure, whereby the *great Apoſtaſie* of Chriſtian beleevers is here deciphered, I have ſpoken ſufficiently; *viz.* firſt, for the *kind* and *quality* thereof, it ſhould be a new *Doctrine of Dæmons:* ſecondly, that for the *perſons revolting*, they ſhould not be *all*, but *ſome*. Now I am to ſpeak of the third, the *time When*, ἐν ὑστέροις καιροῖς, *in the latter times*.

For the eaſier underſtanding whereof, we muſt know that ſpeeches of *laſt times* in Scripture mean ſometimes a *continuation or length of time*, ſometimes an *end of time*: A *continuation of time* I mean, as when we ſay the winter is the laſt *time* or ſeaſon of the year, or old age the *latter time* of life, neither of them being the very end, but a ſpace of time next the end, which therefore, in reſpect of ſome *whole ſyſteme of time*, whereof it is the laſt part, is truly termed the laſt time thereof. Mans *life* is a *ſyſteme* of *divers ages*, the *laſt ſpace* whereof is the *laſt time* of *life*. The *yeare* is a *ſyſteme* of foure *ſeaſons*, and therefore the *laſt ſeaſon* thereof, *Winter*, may be called the *laſt time* of the *yeare*. But by an *end of time*, I mean the very *expiring* of *time*, as the *laſt day* of *December* is the *end* or *laſt time* of the *yeare*; the moment when a man dyes, is the *laſt time* (*i.e.*) the *end* of his life. Now in the new Teſtament, when by mention of *laſt time* is meant an *end* or *terminus temporis*, I obſerve it to be expreſt in the *ſingular number*, as ἐσχάτῃ ἡμέρᾳ being four times mentioned in the ſixth of *John*, and once in the eleventh, is in every one of them meant of the *day* of the *reſurrection* at the *end* of the world; *I will raiſe him up*, ſaith our Saviour, ἐν τῇ ἐσχάτῃ ἡμέρᾳ, *in the laſt day*, *John* 6. 39, 40, 44, 54. And *Martha* of her brother *Lazarus*, *I know* (ſaith ſhe) *he ſhall riſe again in the reſurrection*, ἐν τῇ ἐσχάτῃ ἡμέρᾳ

ἡμέρᾳ, *at the last day*, *Ioh.* 11.24. So 1 *Pet.* 1.5. ἐσχάτῳ καιρῷ, *the last time*, is used in the selfe same sense, being spoken of the *incorruptible inheritance reserved in heaven, and to bee revealed* (saith the Apostle) ἐν καιρῷ ἐσχάτῳ, *in the last time*; in all which is meant the *end* of the *world*. But in 1 *Iohn* 2 18. we have ἐσχάτη ὥρα, *the last houre*; *Little children it is the last houre*, where no doubt he meaneth an *end* of *some time*, but not an *end* of the *world*, which was then a far off; but an *end* of their *time*, to whom he then wrote his Epistle (*i.e.*) an *end* of the *Iewish state* and *religion*, which was then at the very doore: which exposition I will make more plain hereafter.

But when a *continuation* or *longer space of time* is signified, then I find the *plurall number* to be used, as 1 *Pet.* 1.20. of the Incarnation of Christ it is said, that *hee was fore-ordained before the foundation of the world, but was made manifest* ἐπ' ἐσχάτων τῶν χρόνων, *in the last times*, which times have continued these 1600 yeares at the least: So Heb. 1.2. *God* (saith S. *Paul*) ἐπ' ἐσχάτων τῶν ἡμερῶν, *in these last dayes hath spoken unto us by his Son*: and 2 Tim. 3.1. *This know also* ὅτι ἐν ἐσχάταις ἡμέραις, *that in the last dayes perillous times shall come*. Againe, *Acts* 2.17. *In the last dayes I will poure out my Spirit upon all flesh*; and in 2 Pet. 3.3 ἐπ' ἐσχάτων τῶν ἡμερῶν, *in the last dayes shall come scoffers*. And so in my Text, ἐν ὑστέροις καιροῖς, *In the latter times some shall revolt from the faith, and give heed to doctrines of Damons*.

Whatsoever the validity of this observation be, for the rest I make no question but it will bee granted, that ὑστέροι καιροὶ, in my Text meanes some *continued space* of time, and not *terminus temporis*, or the *very end of time*: which therefore presupposed, I approach one step neerer, laying this for a second ground of our discovery, that these ὑστεροὶ καιροὶ, whereof Saint *Paul* speakes and meanes, were *times* not *then present*, but *afterward to come*; for the words of the Text are not a narration of things present, but a

prediction (as I have already admonished) of what should betide the Christian faith in after times, yet notwithstanding were the *times* wherein Saint *Paul lived*, and all the *times* of *Christianity*, the *last times*, and so stiled in Scripture even by our Apostle himselfe, as by some of the forecited examples evidently appeareth: wherefore it must needs follow, that *times* here meant and mentioned in my Text, are not the *last times* in *generall* and *simply*, but the *last times* in *speciall* and *comparatively*, that is, the *latter times* of the *last times*. That as the *last times* in *generall* were the *times* wherein CHRIST the Sunne of righteousnesse was to be *revealed*, and his Kingdome founded in the World; so the *latter times* of these *last times* should be the *times* wherein the Apostasie of the *Christian faith* should *prevaile*, and that wicked one usurp the throne of Christ.

Before therfore that we can know what are the *last times comparatively* (*i.e.*) the *latter times*, or the *last* of the *last*, we must first understand, what are the *last times simply* and in *generall*, why so called, whence reckoned, and how limited; for then will these *latter times* in my Text, which are the *last part* of them, bee easily found, and in a manner demonstrated.

Targ. Eccles. 1. 11. expounds, In novissimis diebus Regis Christi.

As for the *last times* therefore in *generall*, most use to describe them only thus, to be the times of the Kingdome of CHRIST which began at his passion to continue to the end of the World, which in respect that it succeedes the legall worship, and no other shall succeed, it is therefore the *last time*. In like manner the ὑστεραι καιροι, allotted to the man of sinne are (as I take it) usually no otherwise described, than to be the times wherein the Apostasie should appeare, which in that it should immediately precede the second comming of CHRIST, is therefore to be esteemed the last times of all; but these descriptions are *obscurum per magis obscurum*, they do declare an obscure thing by that which was and is more obscure than it, and there-

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fore come ſhort of making good the intent of the Holy Ghoſt in his ſo often mention of the *laſt times*, eſpecially in the New Teſtament; for the *laſt times* of *fulneſſe of time* were both a ground of the Jewes expectation of CHRIST when he came, and are without doubt ſo often propounded and alledged by the Apoſtle for a confirmation of the truth of his comming: but if the *laſt times* could not bee knowne but by his comming, how ſhould his comming bee knowne by them? So alſo the Holy Ghoſt in my Text mentions theſe ὑστέροις καιροὶ, for an argument or ſigne of the Apoſtaſie to fall out therein, or for a note or marke of time wherein we ſhould looke for it, and therefore as fore-warned beware of being carried away in that defection; but if theſe times cannot be known nor deſcribed any other way than by the defection to fall out in them, we ſhould be never a whit the nearer, and this mark of time which the Holy Ghoſt gives us would ſtand us in no ſtead at all.

πρῶτον ἔθνεσι, καιροῖς. 1 Tim. 2. 6.

Let us therefore now take this as a truth to bee ſuppoſed, that the times are ſet out unto us to be as marks to informe us when that ſhould come to paſſe which was to fall out in them, and not the things which were to befall, intended for ſignes to know the times by; and therefore wee are not to doubt but that the Holy Ghoſt hath ſomewhere elſe, by ſome other marks and grounds of computation, made known unto us when to reckon *both the laſt times*, wherein was foretold that Chriſt ſhould be anointed, and theſe *laſter times of them* wherein the Chriſtian Apoſtaſie ſhould be revealed, that ſo we might have a ſure beliefe in the one, and a certain and ſufficient marke when to beware of the other.

The prophanation of the legall Sanctuary, and trampling downe the holy people by *Antiochus Epiphanes* was marked out in *Daniels* propheſie by the like circumſtance and determination of time, as is this Apoſtaſie here in our Apoſtles prediction, *Dan.* 8. 23. *In the latter time*, or *in the*

באחרית מלכות LXX. ἐπ' ἐσχάτων τῆς βασιλείας αὐτῶν.

latter end of the Kingdom of Grecia, a King of a fierce countenance shall stand up, viz. Hee who should *magnifie himselfe against the Prince of the Hoast of Heaven, and take away the daily Sacrifice, &c.* as it is in the vision which was foreshewed of him, *Verse* 10.11. where it would be preposterous to think, that this *latter time* or end of the Greeks kingdom could not be defined otherwise than by the event to fall out therein, and not rather conceive that this determination of time, being such as might otherwise well enough be knowne, was therefore intended for a character to observe the event by, For when was this latter end of the Greekes Kingdome to be taken notice of, but then when they should see that Kingdome begin to bee given another people? when the *fourth Kingdome*, the Romane state, should once begin to encroach upon the third, especially when they should see the head Province thereof, Greece it selfe to come under their obedience: when they should see this, then were they to prepare themselves for the *abomination of desolation* that was now at the door. And surely the event was most punctuall; for this Roman encroachment, having been for 28 yeares together attempting manifestly and advancing, was at length accomplished, when *Æmilius* the Consull having quite vanquished *Perseus* the King of *Macedon*, all Greece came under the Romane obedience, 166 yeares afore the birth of Christ; which no sooner was come to passe, but the very selfe same yeare, within lesse than three moneths after, *Antiochus* sets up the *abomination of desolation* in the Temple of *Ierusalem*. Why should wee not then beleeve that the Holy Ghost intendeth here to give us as sure a watch-word, when to beware of the man of sinne, by this circumstance of *latter times* here in my Text, as we see he gave the Jews to looke for the persecution and prophanation by *Antiochus*.

Therfore without any more preambles, I come now directly to resolve what was before propounded, *viz.* what

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is meant by last times in generall, whence and how we are to reckon them; and then in the second place what are these ὑστεροι καιροι, in my Text, which must be, as I said before, a latter part of that generall,

For the true account therefore of times in Scripture, wee must have recourse to that SACRED KALENDAR and GREAT ALMANACK of PROPHESIE, the foure Kingdomes of *Daniel*, which are a *Propheticall Chronology* of times measured by the succession of foure principall Kingdomes, from the beginning of the captivity of Israel, untill the mysterie of God should bee finished; a course of time during which the Church and Nation of the Jewes, together with those whom by occasion of their unbeleefe in CHRIST, GOD should surrogate in their roomes, was to remaine under the bondage of the Gentiles, and oppression of Gentilisme; but these times once finished, all the *Kingdomes* of this World should become the *Kingdome of our Lord and his* CHRIST. And to this *Great Kalendar of times*, together with that other *lesser Kalendar of* 70 *weekes*, all mention of *times* in Scripture seemes to have reference. Now these *foure Kingdomes*, according to the truth infallibly to be demonstrated if need were, and agreeable both to the ancient opinion of the Jewish [a] Church whom they most concerned, and to the most ancient and universall [b] opinions of Christians derived from the times of the Apostles (untill now of late time some have questioned it) are, 1 The *Babylonian*. 2 That of the *Medes* and *Persians*. 3 The *Greekes*. 4 The *Romane*. In which quaternary of Kingdomes, as the *Romane*, being the last of the foure, is the *last Kingdme*, so are the *times* thereof these *last times* we seeke for, during which times saith *Daniel*, cap. 2. v. 44. *The God of Heaven shall set up a Kingdome which shall never bee destroyed, nor left unto another people, but it shall breake in pieces, and consume all those Kingdomes, and it shall stand for ever*: which is figured by

a Vide Targ. Habac. 3. 17.

b Vide Cyril. Hieros. κατηχ. 15. p. 337. & Hieron. locum infra citatum.

by a *stone hewen out of the mountain without hands*, before the times of the Image were yet spent: which stone at length *smote the Image upon his feet of Iron and Clay*, and so utterly destroyed it; that done, the *stone* that *smote the Image upon the feet* became a great *mountaine, and filled the whole earth*: the meaning of all which is, that in the *last times*, or under the *times* of the *last Kingdome*, (the Romane) should the *Kingdome of* CHRIST appeare in the World, as we see it hath done; and this is that which the Apostle saith, Hebrews 1.2. *God in these last dayes*, or last times, *hath spoken to us by his Sonne*: and Saint *Peter* 1 *Epist.* 1. 20. that hee was *fore-ordained before the foundation of the world, but was manifested in these last times* This is that *fulnesse of time* whereof the Apostle speakes, Galath. 4.4. *When the fulnesse of time was come, God sent forth his Sonne made of a woman*: and Ephes. chap. 7. v. 10. *Having made knowne to us the mistery of his will, that in the dispensation of the fulnesse of times, hee might gather together in one all things in Christ.*

Add here that of Christ himselfe, Mar. 1. 15. The time is fulfilled, and the kingdome of God is at hand. Huc quoque pertinet illud, 1 Tim. 2. 6. μαρτύριον καιροῖς ἰδίοις.

Agreeable unto all which is that, Hebrews 9. 26. *Christ hath once appeared*, ὅτι συντελείᾳ τῶν αἰώνων, *in the end of times*, or ages, *to put away sinne by the Sacrifice of himselfe*: where these *last times, fulnesse of time*, and *conclusion of ages*, are nothing else but the *times* of the *fourth Kingdom*, whose times are the last period of *Daniels* foure; the fulnesse of the prophetical Chronology, and conclusion of the *sacred Kalendar*: during these times, Christ was looked for, and accordingly came, and reigned; whose Kingdome shall at length abolish the brittle remainder of the Romane state, according to the other part of the prophesie, when the fulnesse of the Gentiles shall come in, and our Lord subdue all his enemies under his feet, and at the last death it selfe.

Having thus found what times are termed the *last times* in *general*, let us now see if we can discover which are the *latter times* of these *last times*, or the *last times* in *speciall*, which

which are these ὑστεροὶ καῖροι, in my Text: which will not be hard to do; for if the *last times* in *generall* are all the times of the *fourth Kingdome*, then must our *latter times* as a part thereof needs be the latter times of that Kingdome. Let us therefore againe to our *Propheticall Kalendar*, and survey *Daniels* description of the fourth or Roman Kingdome, as it is *Chapter* 7 from *verse* 29. where wee shall finde the latter times thereof to be that period of a *time, times and halfe a time*, during which that prodigious *Horn with eyes like a man, and mouth speaking great things, should make warre with the Saints, prevaile against them, and weare them out, and thinke to change times and lawes, untill the judgement should sit, and his dominions be taken away*; and in him that long-lived Beast finally be destroyed, and his *body given to the burning flame, verse* 11. for this *Hornish soveraignty* is the *last Scene* of that *long Tragedy*, and the *conclusion* of the *fourth Beast*, and therefore the times thereof are these ὑστεροὶ καιροὶ, whereof the *Spirit speakes expresly*, that in them there should be an *Apostasie from the Christian faith*.

καιρὸς, καιροὶ, καὶ ἥμισυ καιροῦ.

Concerning these times thus found, we will now further enquire; First, What durance they may be of: Secondly, When they take beginning, and by what marke their beginning may be known. For the first, we will make no question but these are the selfe same times whereof Saint *Iohn* speakes, telling us the Church should bee in the wildernesse a *Time, Times, and halfe a Time*: the same with those *two and forty moneths*, wherein *Iohns restored beast* should domineere, and play the selfe-same reax which *Daniels hornish tyrant* doth; the same time with those two and forty months during which the *Church is troden down of the Gentiles*: lastly, the same times with 1260 *dayes*, during which the *witnesses of Christ propheſied in sackcloth*; *for a time, times, and halfe a time*; or a yeare, two yeares, and halfe, are two and forty moneths, and two and forty moneths make 1260 dayes: if therefore wee can finde the

the beginning and continuance of any of theſe, we have found the beginning and continuance of them all. For the *duration* and *length* of them, they muſt imply ſome *definitive times*, becauſe the Scripture followes that uſe of ſpeech, and uſeth no number indefinitely, but thoſe which the uſe of ſpeech had made ſuch, as 1.10. 1000. but mixt and compound numbers, as theſe are $3\frac{1}{2}$ 42. 1260. are neither in Hebrew, nor I think in any other language uſed indefinitely.

Our adverſaries would have them literally underſtood for *three ſingle yeares and a halfe*, as though it were an *Hiſtory*, and not a *Propheſie*: but beſides the uſe of the Propheſie to reckon dayes for years, I think it would trouble any man to conceive how ſo many things as ſhould be performed in this time, ſhould be done in three ſingle yeares and a halfe. 1 Ten Kingdomes founded at the ſame time with the Beaſt. 2 Peoples, and multitudes of Nations and tongues to ſerve and obey him. 3 To make warre with the Saints and overcome them. 4 To cauſe all that dwell upon the Earth to worſhip him. 5 *Babylon* to ride the Beaſt ſo long, that all Nations ſhall drinke of the wine of her fornication, the Kings of the earth commit fornication with her, yea the Merchants and all thoſe that had ſhips in the Sea. to grow rich by trading with her. Mee thinkes all this ſhould aske much more than three yeares works, or foure either. To which I adde moreover, that that ſtate of governement, ſoveraignety or ſegniory, or what you will, of the Beaſt, under which the whore ſhould ride him, followed immediately upon a former, which in compariſon is ſaid to laſt but a *ſhort ſpace*, Revelations 17.10. But if the Antichriſtian ſtate ſhould continue but *three yeares and a halfe* litterally taken, how ſhort muſt the time of that foregoing King or ſoveraignty bee which ſhould occaſion the Holy Ghoſt to inſert ſo ſingular a note of the difference thereof from that which followed, that it ſhould *continue but a ſhort ſpace*: doth not this imply, that

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the next ſtate wherein the whore ſhould ride the beaſt, was to continue a long ſpace: therefore 3. years & a half hiſtorically taken cannot be the time of the Churches Apoſtaſie, and the Antichriſtian ſoveraignty of *Rome*: and if it cannot be taken hiſtorically, it muſt be taken *prophetically*, every day for a yeare; & ſo 1260 dayes counted ſo many yeares ſhewes the extent of thoſe ὑσεροι χρονοι to be 1260. years.

Now the ſecond thing propoſed, the *beginning* of theſe ὑσεροι χρονοι; Saint *Iohn* tells us in the *Revelation*, that this blaſphemous beaſt of 42 moneths continuance ſhould ſucceed upon the mortall wound of the *Caeſarian* or Imperiall ſoveraignty of *Rome*, and *Apoc.* 17. the Idolatrous Beaſt which carryes the great Whore upon his backe, ſhould have a plurality of Kings ſtart up at the ſame time with him, who ſhould agree to ſubmit their power and kingdome unto this Whore-ridden Beaſt; and would not hee alſo in the ſame Chapter have us take notice, that the Antichriſtian ſtate of the Beaſt which was to come, ſhould be next to that of the *Caeſars*, which then reigned? for the Angel there tells him, that that ſtate of the beaſt, wherein the whore ſhould ride him, which was then not in being, but ſhould afterward aſcend out of the bottomleſſe pit, and goe into perdition: that this ſtate or head of the beaſt ſhould ſucceeed ſo immediately upon the ſixth ſtate or head, *viz.* the *Caeſarian* then reigning, that howſoever in ſome reſpects it might be called an eighth, yet ſhould it in very deed be but the 7th. For how could it be otherwiſe when the Beaſt in the viſion hath but ſeven heads and no more? *vide ver* 8. 10, 11. Agreeable to this is Saint *Pauls* Epocha, 2 *Theſ.* 2. 7 who tels us, that as ſoon as the Imperiall ſoveraignty of *Rome*, which then hindred, ſhould be taken out of the way, then ſhould *that wicked one be revealed*: *thus the Fathers generally expound it. Hence was the cuſtome in the Church, in the moſt ancient times of it, to pray in their Lyturgy for the laſting of the Roman Empire; that

*Tertul. de reſurrect. c. 24. Ambroſ. comment. in hunc locum Hieron. q. 11. ad Algaſiam. & praefat. in 8. comment in Ezek. Chryſoſt: comment: in hunc locum: Aug. l. 19. c. 20. de Civ: Dei, ſed non tam aſſeveranter ut caeteri Cyrillus Hieroſolym. κατηχησ.

so Antichrist might bee long a comming. *Tertul. Apol. cap.32.& 39. Ad Scap.c.2*, Upon this ground Saint *Ieroms*, when he heard of the taking of Rome by *Alaricus* the Goth, presently expected the comming of Antichrist, *Ad Ageruchiam de Monogamia*; *Qui tenebat* (saith he) *de medio fit, & non intelligimus Antichristum appropinquare.* Idem præfat: l. 8. Comment in Ezek. *Pascitur animus, & obliviscitur sæculi calamitatum, quòd in extremo fine jam positum congemiscit, & parturit, donec qui tenet de medio fiat, & pedes statuæ quondam ferrei fragilitate digitorum fictilium conterantur: Cadit mundus, & Cervix erecta non flectitur, &c.* Thus he, *Postquam clarissimum terrarum omnium Lumen extinctum est, imo Romani Imperii truncatum caput, & in una urbe totus orbis interiit*, as he elsewhere deplores that wofull calamity, *Præf. l. 1. Comment. in Ezec.* Answerable to that which Saint *Iohn* told us; *Daniels* Calender also informes us that the *hornish Tyrant* who was to act the ὕστεροι καιροὶ, should then begin to appeare; when ten Kings should arise in the fourth kingdome, for the *ten hornes* which at last he espyed upon the beasts head, and observed a *little horne* with eyes and a mouth to spring up amongst them & displant three of them *v.8* the Angel *v.24.* expounds to be *ten Kings* which should arise out of that kingdome and another, to wit Antichrist should arise * *behind them*, so it should be translated as the 70 doth ὀπίσω αὐτῶν, *which should be diverse from the first*; (that is, a King of another nature) and should *bring downe* or *humble* three Kings, and play those reax which follow in the Text. Thus the Fathers universally and from the utmost antiquity expound this Scripture: *Iust. Mart. Dialog. cum Tryphone* takes it for granted that this horne is ὁ τῆς ἀποστασίας ἄνθρωπος, *qui iniqua in nos Christianos audebit. Irenæus* schollar to *Polycarp, l.5.c.21. aliis 25.* saith *Daniel novissimi regni finem respiciens, id est, novissimos decem reges, in quo divideretur regnum illorũ, super quos filius perditionis veniet*

* *Chald.* אחריהון יהשפיל שפל *Vulg.* humiliabit. LXX. ταπεινωσει *Irenæus*, deminorabit, vel, (ut in alio exemplari) dehonorabit: *Vatab* opprimet. *Iunius*, deprimet.

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cornua dicit decem nasci bestiæ, &c. Yea a little after he tels us, that Saint *Iohn* in his ten Kings which should receive their kingdomes at one houre with the Beast, expounds this of *Daniel*, *Manifestius adhuc de novissimo tempore & de his qui sunt in eo decem regibus, in quos dividetur quod nunc regnat imperium; significavit Iohannes Domini discipulus in Apocalypsi edisserens quæ fuerint decem cornua quæ à Daniele visa sunt, &c.* Nay Saint *Ierome* in his Comment upon this seventh chapter of *Daniel* will give us to understand, that all the Ecclesiasticall Writers delivered this to be the true exposition; for having there confuted *Porphyrie*, who to derogate from the divinity of this prophesie would have it meant of *Antiochus Epiphanes*, and therefore written when the event was past: he concludeth thus. *Ergo dicamus quod omnes Scriptores Ecclesiastici tradiderunt: in consummatione mundi, quando regnum destruendum est Romanorum decem futuros reges, qui orbem Romanum inter se dividant, & undecimum surrecturum esse Regem parvulum, qui tres reges de decem regibus superaturus sit, in quo totus Satanas habitaturus sit corporaliter.* Who these three Kings were which this horne displanted to make himselfe elbow-roome, you shall heare more anon: but I will not conceale what I have heard of another exposition, which fits our turne for the beginning of the Apostasie no lesse than that of the Fathers; namely, that by ten Kingdomes may be meant the full plurality of the Romane Provinces, so much whereof as three is of ten should have the Imperiall power rooted out of them, and fall under the Dominion of the Antichristian Horne, who should act the soveraingty of the latter times, or the last soveraigny of that kingdome. Now it is most true that the Popes Patriarchdome in the West holds just that scantling of the ancient Territory of the Roman Empire, which a man may judge by his eyes, or compasses in a Mapp: and yet I preferre the other exposition before it.

To come up to an issue: It is apparent by all that hath bin said, that these ὕστερα καιρὸι with that wicked soveraigne-ty which should domineer in them, was to take beginning from the wound, the fall, the ruine, the rending in pieces, or rooting up of the Imperial soveraignty of the City of *Rome*, when that City should cease to bee the Lap of that soveraignty which the *Cæsars* once held over the Nations; and many new upstart Kings should appeare in the place and Territory of that once one Empire; then should the Apostasie be seene, and the *latter times* with that wicked one make their entrance. Now in what age this fell out, I thinke no man can be ignorant, who hath but a little skill in History.

But you will say, The imperiall soveraignty of old *Rome* fell not all at once, but had divers steps and degrees of ruine, so that the doubt will be notwithstanding, from which of these steps of the fall thereof these *latter times* must be reckoned?

I answer, From any of them. For as the Imperiall soveraignty fell by degrees, so the Apostasie under the lattermost soveraignty grew up also by degrees; and for every degree which the ruinous Empire decayed; was the rising sonne of perdition a degree advanced. Secondly, all the maine and evident degrees of the Empires ruine fell in the compasse of an age, and the knowledge and observation of that age onely, within which the times of this fall were comprehended, was sufficient both to warne them which then lived, that that which was to come, was then a comming, and to informe us who now live, that it is already come.

Now which were these maine and evident degrees of the Empires falling, and at what time, I will tell you as soone as I have removed an usuall mistake in this businesse, which is to reckon the time of the Empires ruine, and so likewise the Apostasie attending, onely from the ἀκμὴ or full height thereof; but this is too much against reason, and

and not agreeable to the course we otherwise use in the like: for as when we reckon the age of a man, we reckon not from the time since he came to mans estate, but from his birth; so should we doe here for the times of the man of sinne: I say not, we should begin to count his age from his conception, for that we use not in other things; but from the time he was *edutus in lucem*, when he first began to appeare in the world: and so likewise the fall of the Empire and the Apostasie, not from the time they were consummate, but from the time they first evidently appeared; as therefore I hold their opinion the best and most agreeable to truth, who begin the 70. yeares of the Jewish captivity in Babylon, not from the consummation thereof under *Zedekiah*, when the City and Temple were utterly rased, for that is impossible, there being not * 60. yeares in all between the nineteenth of *Nebuchadnezzar*, and the last of *Cyrus*; but from the beginning thereof under *Iohojachin*, eighteen yeares before, or at the most but from *Iehojakim*. So are these *ὕστατοι καιροὶ* of the Romane state to begin when the Empire first began to fall, and not when it was utterly rooted up. Take for another example, that computation of the time allotted to the calamity of the Jewes under *Antiochus*, which I the rather alledge, because he is commonly counted for a type of Antichrist: the beginning of that 2300. *evenings and mornings*, or six yeares, or somewhat more than a quarter, which that calamity was to continue, from the beginning thereof, untill the Temple should againe be cleansed, *Dan.*8.13,14. was not to be reckoned from the height thereof, when the daily sacrifice should be taken away (for thence it is but three yeares, 1 *Mac.* 1. 54. &c. with *c.*4.52.) but from the beginning of the transgression which occasioned this desolation, and is described 1 *Mac*, 1. 11. &c. so likewise the end of the kingdome of the Greekes, wherein this calamity was to happen, is not to be counted onely then when *Æmilius* the Consul had

*As infallibly appeares in that long wanting Mathematicall Canon of *Ptolomy*, now of late brought to light out of one of our Libraries.

quite finished the conquest of *Macedon* (for this points out onely the height of that calamity) but from the beginning of the last fatall * warre which put an end to that kingdome; which was about some three yeares and an halfe before, and jumps with the beginning of the transgression of desolation, as the finishing of the conquest doth with the taking away of the daily sacrifice.

Bellum Macedonicum secundum.

But leaving this, let us returne againe and see which were these *maine* and *evident degrees* of the Empires *downfall*, and when they fell; which I suppose may not unfitly bee sampled by those of the Babylonish captivity. As therefore the Babylonish captivity had three steps or degrees, the first in the daies of *Iohoiakim*, when *Daniel* went captive; the second under *Iohoiachin* or *Iechonias*, when *Ezechiel* went captaine; the last under *Zedekiah*, when the Temple and City were wholly razed and consumed: so (omitting the Politicall change under *Constantine*) the chiefe and principall moments of the ruine of the Empire by the sword (and by the sword the Beast had his deadly wound, *Apoc.* 13. 14.) may fitly be reduced unto three.

1 The first was presently after the death of *Iulian*, the last of heathen Emperours, about the yeare 365. ominously marked with that universall, stupendious, and never but then sampled earthquake, (*a*) whereby the waters of the Sea were rolled out of their channels, and lest ships hanging upon the tops of houses. From this time forwards all the nations on every side seeme as it were with one consent to have conspired the ruine of the Empire. (*b*) Now that terrible and fatall storme of the nations of the North, *Almaines, Sarmatians, Quades, Picts, Scots,*

(*a*) *Ammian. Marcell. lib.* 26. c. 31. Horrendi tremores per omnem orbis ambitum grassati sunt subitò, quales nec fabulæ nec veridicæ nobis antiquitates exponunt, &c. *Hieron. in vita Hilarionis.* (*b*) Hoc tempore velut per universum Orbem Romanum canentibus buccinis, excitæ gentes sævissimæ, limites sibi proximos persultabant, Gallias, Rhetiasque, simul Alemanni populabantur; Sarmatæ, Pannonias, & Quadi, Picti, Saxones, & Scoti, & Attacotti Britannos, ærumnis vexavere continuis: Thracias diripiebant prædatorii Globi Gotthorum, &c. *Ammian ibid. cap.* 10.

and

and *Saxons*, especially the *Goths*, began to breake in upon it almost without intermission, harrying, burning, wasting, destroying the most part of the provinces thereof almost for (*c*) 45. yeares together. And to mend the maiter, the *Goths* soone after their comming were admitted as Inhabitants, and dispersed as free Denizens into the bowels and heart of the Empire, advanced to bee commanders, and bore the greatest sway in their Armies. (*b*) By which fatall errour the Empire received her bane, and the Romanes were no longer masters of their owne strength, which they quickly and often repented; but even that cost them deare, when they had indeed eyes to see it, but never ability to mend it. This was the first degree of the Empires ruine.

(*c*) *Hier. ep.* 3 Ante annum 400 viginti & eo amplius anni sunt quò inter *Constantinopolin* & *Alpe Iulias* quotidie Romanus sanguis effundi tur. Scythiam, Thraciam, Macedoniam, Daciam, Dardaniam, Thessalonicam, Achaiam, Epiros, Dalmatiam, cunctasque Pannonias, Gothus, Sarmata Quadus, Alanus, Hunni, Vandali, Marcomanni vastant, rapiunt, Romanus orbis ruit. Quid puras nunc animi habere Corinthios, Athenienses, Lacedæmonios Arcadas, cunctamque Græciam, quibus imperant Barbari? (*d*) *Synesius Orat. ad Arcadium August.* Quomodo enim ferre possumus partes viriles, in nostra Republica, alienorum & externorum esse, & fortissimũ Imperium concedere aliis bellicæ gloriæ principatum? neque enim dubitandum est fore, ut illi aliquando armis instructi hominum urbanorum se Dominos esse velint, Quod priusquam eveniat, revocandi sunt nobis Romanorum animi, & ita assuefaciendi, ut ipsi suo Marte vincere & possint & velint: nec omnino societatem cum barbaris ineant, sed eos omnes despiciant, omnique loco funditus pellant. Primùm igitur Magistratu ejiciantur, & procul à Curiæ honoribus arceantur, quibus per summum dedecus ea obvenerunt quæ diu apud Romanos habita sunt, & reipsa fuerunt apud eos honestissima: Nam & Deam *Themidem*, quæ Senatui, & *Bellonam*, quæ exercitui præsidet, obvelare se arbitror, cùm cernent hominem penulâ scorteâ indutum ducem esse chlamydatorium, & villosam penulam exuentem, togam sumere, & de summa rerum cum Romano Magistratu consulere, propè ipsum consulem sedentem, longè post eum sedentibus iis, quibus honos ille jure optimo debebatur. *Paulo post.* Apud nos Exercitus magni sunt, nostrisque servis Scythis sanguine conjuncti, qui nescio quo infœlici fato in Romanum Imperium irruerunt, illi suos duces habent magnæ authoritatis viros non solũ apud eos ipsos, sed etiam apud nos, quod malum nostra dedit socordia nobis. *Paulo post de Theodosio* Ille supplicantes (*scil Gothos*) erexit, & belli socios ascivit, & civitate donavit, & omnium bonorum participes fecit, & partem Romani agri iis attribuit: At illi quod pater tuus mitem se iis præbuit, nos in hunc usque diem derident, sed id prius facerat *Valens, Anno* 374. ——— (*Vide Socratem lib.* 4. *cap.* 27.) ——— *De quo sic Paulus Diaconus Hist. Miscell. li* 12. *cap.* 14. Hunos, Gothi, transito

transito danubio, fugientes à *Valente* sine ulla fœderis pactione susceptí sunt, tribuens eis terras Thraciarum ad habitandum, arbitratus præparatum solatium ab eis habere contra omnes barbaros; hâc pro re Milites de cætero negligebat & eos qui dudum contra hostes elaboraverant, Imperator delpiciebat, &c. ——Hoc ergo fuit initium, ut in illo tempore Romanâ Respublica calamitatibus subderetur. Barbari namque cum Thracias tenuissent, licenter Romanorum vastabant provincias, &c.

2 The second was about the yeare 410, when *Alaricus* the Goth sacked *Rome* it selfe, the Lady of the world, when, as Saint *Ierome* saith, *Capiebatur urbs quæ totum cepit orbem, imo fame periit antequam gladio, & vix pauci qui caperentur inventi sunt.* And from this very yeare the plurality of Kings foretold of, began to come upon the stage; five or sixe new kingdomes presently appeared within the Territories of the Empire, of the *Goths*, of the *Burgundians*, and though somewhat latter, of the *Franks* in *Gallia*, of the *Suevians* and *Alans*, and of the *Vandals* in *Spaine*, and, as *Sigonius* thinks, of the *Huns* in *Pannonia*: certainly they could not be much later than this very yeare. But this number of Kings wee will leave till they be better increased, as continually they did. And thus you see the second degree of the ruine of the Empire.

3 The third was about the yeare 455. presently upon the death of the third *Valentinian*, the last (as *Sleidan* well observed) of the Emperours of the West, and consequently of the ancient *Rome*; then when *Gensericus* the Vandall tooke the City now the second time, fired it, and spoiled it of all the goodly and glorious ornaments which *Alaricus* had spared, amongst which were the golden and silver vessels of the Temple of *Ierusalem*, * brought thi-

* *Paulus Diaconus Hist. Misc. prout ex codice Palatino edidit Imus Gruterus.* Quatuor decim interim dies securâ & liberâ direptione omnibus opibus suis & miraculis Roma vacuata est. In quibus erant Ecclesiastica κειμήλια tota ex auro & lapidibus preciosis ornata, & vasa Hebraica quæ *Titus Vispasiani* filius post captivitatem Hierosolymitarum Romam detulerat; multaque millia captivorum. ——Cum regina *Eudoxia* quæ *Gensericum* ad hoc facinus invitaverat, duabusque ejus filiabus, Carthaginem abducta sunt.

ther

ther by *Titus*: All which, with an innumerable multitude of Roman captives, hee carried away with him. Now was the prediction which *Varro* reports that *Vettius Valens* the Augur made of 12 Vultures to *Romulus* the founder, that his City should continue 1200 yeares, fulfilled, and those yeares newly expired; and, which is more to be heeded, now was the plurality of Kings lately risen in the ancient Territory of the Empire, as *Daniel* and S. *John* had prophesied, increased unto the full number of ten, which, together with the Provinces wherein they were seated, and the names of the Kings which reigned the next yeare after the City was taken, are these which follow.

M *Anno*

ANNO DOMINI 456.

Kingdomes of the	Provinces.	Names of the Kings reigning	Somewhat of their changes.
1 *Britans*, 2 *Saxons*.	In *Britaine*.	*Wortimer*. *Hengist*.	
3 *Franks*. 4 *Burgundians*.	In *Gallia*.	*Childericke*. *Gundericke*.	An. 526. This Kingdome was subdued by the Franks, but to fill up the number, that of the Ostrogoths became two, by the comming of the Longobards into Pannonia the same time.
5 *Wisigothes*.	In the South of *Gallia* between the *Rhene*, *Loyr* and the Sea, & part of *Spain*.	*Theodoricke*.	
6 *Swevians* and *Alanes*.	*Spain* in *Gallicia* & *Portugal*.	*Riciarius*.	
7 *Vandals*.	In *Africke*, but first in *Spain*.	*Genfericus*.	
8 *Almaines*.	*Germany* in *Rhetia* between the *Rhene*, &c.	*Sumarius*.	This Kingdome became one with a part of the kingdom of the Herules, 475. during their short reigne in Italy.
9 *Ostrogothes*.	In *Pannonia*, where they subdued the *Huns*, & not long after propagated their kingdom into *Italy*.	*Theodemir*.	The Longobards succeeded the Ostrogoths first in Pannonia, upon the death of Theodorick of Verona An. 526. Then in Italy, called in by Narses discontented, soon after he had destroyed the kingdome of the Goths.
10 *Greeks*.	In the residue of the Empire.	*Marcianus*.	Ancient Romes Empire finished, that of the Greeks is but one of the Kingdomes whereinto it was divided.

Thus was the Empire divided and ſhared *Anno* 456. the yeare after *Rome* was ſacked by *Genſericus*, and the off-ſpring of theſe Nations through many alterations (partly by the inconſtancy of humane things, unions and diſunions, partly by the further enlargement of the Chriſtian Faith) are the body of the moſt of the Kingdomes and States of Chriſtendome at this day. Three of theſe Kings, ſaith *Daniel*, ſhould the Antichriſtian horne depreſſe and diſplant, to advance himſelfe, which three are thoſe whoſe dominions extended into *Italy*, and ſo ſtood in his light.

1 That of the *Greeks*, whoſe Emperour, *Leo Iſaurus*, for the quarrell of Images, he excommunicated, and revolted his ſubjects of *Italy* from their allegiance.

2 That of the *Longobards*, ſucceſſours of the *Oſtrogoths*, whoſe Kingdom he cauſed (by the aid of the *Franks*) to be wholly ruinated, thereby to get the Exarchate of *Ravenna* (which ſince their revolt from the *Greeks*, they were ſeized on) for a Patrimony to S. *Peter*.

3 The laſt was the Kingdom of the *Franks* it ſelfe, contained in the Empire of *Germany*, whoſe Emperours from the day of *Henry* the fourth he excommunicated, depoſed and trampled under his feet, and never ſuffered them to live in reſt, till he made them not only quit their intereſt in election of Popes, and inveſtiture of Biſhops, but that remainder of juriſdiction in *Italy*, wherwith, together with the dignity of the Roman name, hee had once infeoffed their Predeceſſors.

Theſe are the things, by diſplanting, or, as the vulgar hath it, by humbling of whom, the Pope by degrees got elbow-roome, and advanced himſelfe to the height of temporall Majeſty, and abſolute greatneſſe, which made him ſo terrible in the world.

This third blow therefore I ſuppoſe is to be counted the laſt of the ruin of the *Roman* Empire, the Imperiall power of ancient *Rome* (untill the Pope ſome 345 years after re-

vived the name) henceforth ceasing; for as for those who yet for some twenty yeares after our date scuffled for that name, one of them deposing another, they were indeed but shadowes of *Cesars*, and as it were struglings with the pangs of death, untill with *Augustulus* it gave up the ghost: yea it is to be observed, that two of them, *Avitus* (the very next) and *Glycerius*, being deposed from the Empire, were made Bishops, the one of *Placentia* or *Piacenza*, the other of a *Portus*, as a signe perhaps that the Emperour of *Rome* henceforth should be a Bishop, and a Bishop the Emperour.

a Solona Jornandes, quem vide cum Paulo Diacono.

To conclude therefore with the application of our Apostles prediction, whether the Christian Apostasie in worshipping new Demon-gods, began not with the first of these degrees, notably increased with the second, and was established by the last, I leave you to judge, when you shall have surveyed the monuments and records of those times.

It is commonly and truly affirmed by our Ecclesiastical [b]Antiquaries, that before the yeare 360, there is no word to be found of the innovation of Saints glorified, or worshipping their Reliques, to which I add, no not of any miracles done by them; but presently after that yeare, when our first date of the Empires ruine began, search and you shall find: I spare to name the Authors, not willing to discover the nakednesse of the Fathers; but who so reads them, will admire to see so truly verified what the Spirit fore-told should be, ἐν ὑστεροῖς καιροῖς, in the latter times. And to make an end, if any shall think this speculation of times to be a needlesse curiosity, I desire him to remember how our Saviour reproved the Jewes for neglect hereof, *Mat.* chapter 16. v. 3. *O ye Hypocrites, ye can discerne the face of the skies, but can ye not discerne the signes of the times?* or as Saint *Luke* 12. 56. *How is it that ye do not discerne this time?* they through neglecting the signes of the times, when Christ came, received him not: how many through igno-

b Vide Can. 9. Concil. Laodicen. 3. an. 364. θεραπείας ἕνεκα.

ignorance of these ὑστεροὶ καιροὶ, when the Apostasie hath appeared, eschewed it not?

From which of these three beginnings of the Apostaticall times, or whether from some other moment within or between them the Almighty will reckon that his computation of these ὑστέρων καιρῶν, which ended, will finish the days of the man of sin, I curiously enquire not, but leave unto him who is Lord of times and seasons: nor do I thinke that the Jews themselves could certainly tell from which of their three captivities to begin that reckoning of 70 yeares, whose end should bring their returne from *Babylon*, untill the event assured them thereof.

AN APPENDIX.

I Should now presently come to speak of the fourth particular which I observed in the verse, but because in this discourse of times, besides the great Kalendar of times, which I so much spake of, there was some mention of a *lesser Kalendar*, *viz.* of *Daniels* 70 weeks, give me leave to note some places of Scripture which I suppose to have reference thereto, for the better clearing not only of our former discourse, but of some scruples that might trouble our minds, when mention is made of an end then supposed neere, though the world hath lasted so many hundred yeares, and no end thereof is yet come.

Know therefore, that these 70 weekes are a *little provinciall Kalendar*, containing the time that the legall worship and Jewish state was to continue from the re-building of the Sanctuary under *Darius Nothus* untill the finall destruction thereof, when the Kalendar shall expire, within the space whereof their Common-wealth, and City should be restored, and 62 weeks after that, the

Messias be slaine for sinne, and at the end of the whole 70, their City and Temple againe destroyed, and their Common-wealth utterly dissolved. To these weeks therefore, whose computation so especially concernes the Jewes, is reference made in those Epistles which are written to the Christian Churches of that Nation, whether being in *Iewry*, or abroad dispersed, in *Pontus*, *Galatia*, *Cappadocia*, *Asia*, *Bythinia*. Such is Saint *Paul* to the *Hebrewes*, both Saint *Peters* to the Dispersion, the Epistle of Saint *Iames* to the twelve Tribes, and likewise the first Epistle of Saint *Iohn*, which though the salutation expresseth not as in the former, yet may appeare both because *Peter*, *Iames* and *Iohn*, were all three Apostles of the Circumcision, and from that passage Chapter 2. Verse 2. CARIST JESUS *is the propitiation for our sinnes, and not for ours onely, but for the sinnes of the whole world*; that is, not for the sinnes of us only who are Jewes, but for the sinnes of the Gentiles also And doth not the name of Generall or Catholicall Epistle given unto this, as well as those of Saint *Iames* and *Peter*, implying thus much? For it cannot be thus called, as written to all Christians indefinitely, and generally, since the contrary plainely appeares in the former; but because this as well as the rest was written to those of the Circumcision, who were not a people confined to any one City or Region, but dispersed through every Nation, as we reade in the *Acts* Chapter 2. verse 5. &c. that at the Feast of Pentecost, when the Holy Ghost came downe upon the Apostles, *there were sojourning at Ierusalem Iewes, devout men, out of every Nation under Heaven; Parthians, Medes, Elamites, and the dwellers of Mesopotamia, Iudea, and Cappadocia, Pontus, and Asia, and strangers of Rome, Iewes and Proselites* (Jewes by race, and Jews by Religion,) *&c.* For wee must not mistake those there numbred to bee Gentiles, but Israelites; both of ten Tribes captivated by *Shalmaneser*, and the other two; some of whom never returned from *Babylon*, but lived still in *Mesopotamia*: but

of

of these who returned, great multitudes were dispersed afterwards in *Egypt*, *Lybia*, and many other Provinces before the time of our Saviours appearing in the flesh. So that the Apostles of the Circumcision hath their Province for largenesse, not much inferiour to that of the Gentiles.

But I come to note the places I spake of: and first out of the fore-named Epistle of Saint *Iohn*, where from that prediction of our Saviour in the Gospell, that the arising of the false Prophets should bee one of the neare signes of the nigh approaching end of the Iewish state: the Apostle thus referres to it Chapter 2. verse 18. *Little children this is the* ἐσχάτη ὥρα, *the last houre: and as you have heard that Antichrist shall come, even now there are many Antichrists, whereby we know that it is the last time:* here by the last time I suppose no other thing to be meant but the neare expiring of *Daniels* 70 weeks, and with it the approaching end of the Jewish Common-wealth: and why might not this Epistle be written in the last weeke, at the beg nning whereof *Iesus Anania* began that wofull cry, Wo unto Jerusalem, and the Temple, *Ioseph. l. 7. belli Iudaici.* By πολλοὶ ἀντίχριστοι, many Antichrists, are meant no other but false Prophets, Counter-prophets to the great Prophet, pretending an unction and commission from heaven (as he had) to teach the world some new revelation and doctrine: for the name Christ implies the unction of propheses, as well as the unction of a Kingdome, and accordingly the name Antichrist: and therefore the Syriack here turnes it, false Christs, that is, such as should falsely pretend some extraordinary unction of prophecie like unto him. And the comming of such as these, our Saviour in Saint *Matthewes* Gospel, a Gospel for the Hebrewes, makes one of the last signes ushering the destruction of Jerusalem; and if the harmony of this prophecy in the three Evangelists be well considered, there was no more to come but the compassing of Jerusalem with armies.

Cyril. Hieros. Catech. 6. expounds this of John to meane Simon Magus

armies, Well therefore might S *Iohn*, when he saw so many Antiprophets spring up, say, *Hereby we know that it is the last time.*

Againe, because the desolation of the Jewish state and Temple would be a great confirmation to Christian faith, therefore the beleeving Jewes, whom nothing could so much stagger as the standing glory of that Temple and Religion, are encouraged by the neereneſſe of that time of expectation, when so great a confirmation of their faith of their Messias already come should appeare. Hebrewes 10. 23. 25 *Let us hold fast the profession of our Faith without wavering, and so much the more as you see the day approaching*; Namely, that day when you shall bee sufficiently confirmed: So I take the 35. and 37. verses of the same Chapter, *Cast not away your confidence which hath great recompence of reward, for yee have need of patience. For yet a little while, he that shall come, will come, and will not tarry.* What (Hee) is this, but even hee of whom *Daniel* sayes, *The people of the Prince that shall come, shall destroy the City and the Sanctuary, Daniel* 9. 26. For even as the destruction of Papall *Rome*, would bee a great confirmation of the Reformed Christian, who hath forsaken the Communion of that Religion, the continuance and supposed stability of the glory thereof, being that wherewith their Proctors endeavour most to shake and stagger us; so was the destruction of the Jewish state and Temple to be unto those Jews, who had withdrawn themselves from that body and Religion wherof they had once been, to embrace the new faith of the Messiah, preached by the Apostles. For if at the end of the 70 weeks approaching, the legall Sanctuary were raised, and the Jewish state dissolved, then would it be apparent indeed, that the Messiah was already come and slaine for sin; because this was infallibly to come to passe within the compasse, and before the expiration of those 70 weekes, or 40 yeares allotted for the last continuance of that City and Sanctuary,

arie, when it ſhould bee reſtored after the captivity of *Babylon*.

Not without cauſe therefore doth Saint *Peter* in his ſecond Epiſtle ſay to the Chriſtian Jewes, *We have a more ſure word of prophecy, whereunto you doe well that you give heed as unto a light ſhining in a dark place, untill the day dawn, and the day-ſtar ariſe in your hearts*: yea and beſides, becauſe *Jeſus* alſo as well as *Daniel* had propheſied of the approaching deſolation of that City and Temple, mentioning all the ſignes that were to uſher it; if the event when time come ſhould fall out accordingly, then muſt *Jeſus* of Nazareth, who foretold the foregoing ſignes thereof, be approved as a true Prophet, by whom of a truth the Lord had ſpoken. Now for the laſt place I mean to alledge: thus muſt the laſt of Saint *James* alſo be expounded, becauſe the fall and ſhock of that ſtate might ſhake the whole nation whereſoever diſperſed, unleſſe God had ſpared the Chriſtians, and made them alone happy in that woſull day, or rather becauſe Chriſt had foretold that one of the next fore-runners thereof ſhould be a generall perſecution of Chriſtians, as it happened under *Nero*. Therefore the remembrance of the end of theſe 70 weeks ſo neere the expiring, was a good caution to all the Chriſtian Jewes to watch and pray: to this ſenſe therefore I take that of *Peter*, 1 *Pet.* 4. 7. πάντων δὲ τὸ τέλος ἤγγικε, *the end of all things is at hand, bee yee ſober therefore, and watch unto prayer*; that is, the end of all your Common wealth, legall worſhip, Temple, and ſervice, is now within a few yeares: be ye therefore ſober, and watch unto prayer, that ye may be more happy in the day of vengeance and wrath upon our Nation. Neither need we wonder that this deſolation ſhould bee called the *end*, for our Saviour himſelfe taught them ſo to ſpeak in his prophecy concerning it, as may appeare if we conſider that Antitheſis in Saint *Luke*, *cap.* 21. 9. *Yee ſhall heare of warres, and commotions, but the end is not by*

and by. *Ver.* 20. *But when yee shall see Ierusalem encompassed with armies, then know that the* desolation *thereof is nigh.*

And thus much I thought to adde to my former discourse of latter times, lest through ignorance thereof we might incline to that little better than blasphemous conceit which * *Baronius* by name, and some other of *Romes* followers have taken up; *viz.* that the Apostles in such like passages as we have noted, were mistaken, as beleeving that the end of the world should have beene in their owne time; God of purpose so ordering it, to cause in them a greater measure of zeale, and contempt of worldly things; an opinion I thinke not well beseeming a Christian.

* *An.* 57. §. 189 *Ann.* 72. §. 26. *Ann.* 82. §. 3.

1 For, first, whatsoever wee imagine, the Apostles might here conceive in their private opinions as men; yet we must know that the Holy Ghost, by whose instinct they wrote the Scriptures, is the Spirit of truth, and therefore what is there affirmed must be true, yea, though the Pen-man himselfe understood it not.

2 Secondly, it was not possible the Apostles should expect the end of the world to bee in their owne time, when they knew so many things were to come to passe before it, as could not be fulfilled in a short time: As first, the desolation of Jerusalem, and that not till the 70 weeks were expired. Secondly, then the Jewes to be carried captives over all Nations, and Jerusalem to be trodden downe of the Gentiles, untill the time of the Gentiles be fulfilled, *Luke* 21.24. Thirdly, that in the meane time the Roman Empire must be ruined, and that which hindered taken out of the way, 2 *Thes.* 2.7. Fourthly, that after that was done, the man of sin should be revealed, and domineere his time in the Temple and Church of God, *Ibid.* Fifthly, after all this, *viz.* when the fulnesse of the Gentiles should come in, that Israel should be received againe to mercy, *Rom.* 11.27. Sixthly, that Christ should

Mat. 24. Mar. 13 Luke 21. Dan. 9. 24.

ſhould reigne in his Church on earth ſo long, till he had put downe all rule, all authority and power, and ſubjected all his enemies under his feet, before he ſhould ſubdue the laſt enemy, which is death, and ſurrender his kingdome into the hands of his Father, 1 *Cor.* 15. 24, 25, *&c. Heb.* 2. 8. Seventhly, that the time ſhould be ſo long, that in the laſt dayes ſhould come Scoffers, ſaying, *Where is the promiſe of his comming*, 2 *Pet.* 3. 4. How is it poſſible they ſhould imagine the day of Doome to be ſo neare, when all theſe things muſt firſt come to paſſe, and not one of them was yet fulfilled?

And how could the expectation of this day be made a ground of exhortation, and a motive to watchfulneſſe, and prayer, as though it could ſuddenly and unawares ſurprize them, which had ſo many wonderfull alterations to foregoe it, and yet none of them come to paſſe. I have ſpoken hitherto of what was revealed to all the Apoſtles in generall; but if we take Saint *John* apart from the reſt, and conſider what was afterward revealed to him in *Patmos*, we ſhall finde in his Apocalypticall viſion, beſides other times more obſcurely intimated, an expreſſe prophecy of no leſſe than a thouſand yeares, which whatever it meane, cannot be a ſmall time, and muſt be fulfilled in this world, and not in the world to come. Notwithſtanding all this, I make no queſtion but in the Apoſtles times many of the beleeving Gentiles, miſtaking the Apoſtles admonition to the Jewes of the end of their ſtate approaching, thought the end of the whole world and the day of the Lord had beene alſo neare, whom therefore *Paul* 2 *Theſ.* 2. beſeeches to be better informed, becauſe that day ſhould not come untill the Apoſtaſie came firſt, and that man of ſin were revealed.

ῥητῶς λέγει, *Expressly*, or, *in expresse words.*

NOw I come to the fourth part of this prophecy, the warrant or proofe thereof. The Spirit hath foretold it ῥητῶς, or *in expresse words*, in some place or other of divine Writ. The Spirit told *Peter*, *Acts* 10. 19. *Behold three men seeke thee.* The Spirit said, *Separate* Barnabas *and* Saul, *Acts* 13. 2. The Spirit forbade Saint *Paul* to *preach in Asia.* The Spirit said that the Jewes should *binde Saint* Paul *at Jerusalem*, *Acts* 21. 11. But in all these the Spirit spake not ῥητῶς: for these things were no where written, and therefore what it spake, it spake ἀῤῥήτως, onely by secret Instinct or Inspiration: but that which the Spirit speaks in the written Word, that it speaketh ῥητῶς, *verbatim*, expressly. If therefore concerning this Apostasie of Christian beleevers, to be in these latter times, the Scripture speaketh ῥητῶς, then is it to be found somewhere in the Old Testament: for there alone the Spirit could be said to speak ῥητῶς, or *verbatim*, in the Apostles time. Having therefore so good a hint given us, let us see if we can finde where the Spirit speaketh of this matter so expresly.

There are three maine things in this our Apostles prediction, whereof I finde the Spirit to have spoken ῥητῶς, or, *in expresse words*, and that in the prophecy of *Daniel*. 1 Of these last or latter times. 2 Of the new worship of Dæmons in them. 3 Of a Prohibition of marriage to accompany them. As for the first of these, the ὕστερος καιρὸς, *Daniel*, as you heard before, expresly names them, καιρὸς, καιροὺς καὶ ἥμισυ καιροῦ, *a time, times, and halfe a time*; being those *last times* of this *last kingdome*, wherein the Horniſh Tyrant should make warre with the Saints, and prevaile against them. For the second, a worship of new Dæmons or Demi-gods with the profession of the name of Christ: you will perhaps think it strange if I should shew

shew it ῥητῶς: but if I doe, it was the Appendix of hindering or debarring marriage, mentioned in the next verse, which as a threed led me the way to the end of the eleventh chapter of *Daniel*, where I found it, and in a place too very suspicious, being taken I think by almost all the Ancients for a prophecy of Antichrist; yea and so expounded by the greatest part of our own, though with much variety of reading and application. But heare the words themselves in the 36, 37, 38, 39 verses of the eleventh chapter of *Daniel*, translated as I think ῥητῶς, *verbatim*, without any wresting or straining the Hebrew text; they are a description of the *last* or *Roman Kingdome*, with the severall states thereof; conquering nations, persecuting Christians, false worshipping Christ.

The words are these, *Daniel cap.* 11. 36, 37, 38, 39. *verses.*

36 Then a King shall doe according to his will, & shall exalt and magnifie himselfe above every god, yea against the God of gods shall hee speak marvellous things, and shall prosper untill the indignation be accomplished: for the determined time shall be fulfilled.

37 Then hee shall not regard the gods of his Ancestors, nor shall he regard the desire of women, no nor any god: but he shall magnifie himselfe above all.

36 *Tunc faciet pro libitu suo Rex, & extollet ac magnificabit seipsum supra omnem deum, etiam contra Deum deorum loquetur stupenda, proficietq; donec consummata fuerit indignatio: nam statutum perficietur.*

37 *Tunc ad Deos majorum suorum non attendet, nec ad desiderium mulierum, nec ad ullum numen attendet: sed supra omne se magnificabit.*

והעשה כרצנו
המלך ויתרומם
ויתגדל על־כל
אל ועל־אל
אלים ידבר
נפלאות יצלח
עד כלה זעם
כי נחרצה
נעשתה:
ועל אלהי אבותיו
לא יבין ועל־
חמדת נשים ועל
כל־אלוה לא
יבין כי על־כל
יתגדל:

ולאלה מעזים על
כנו וכבד ולאלה
אשר לא ידעהו
אבותיו יכבד
בזהב ובכסף
ובאבן יקרה
ובחמדות׃

ועשה למבצרי
מעזים עם
אלוה נכר אשר
הכיר ירבה כבוד
והמשילם ברבים
וארמה יחלק
במחיר׃

38 For to [or together with] God, in his ſeat, hee ſhall honour Mahuzzims: yea together with that God whom his Anceſtours knew not, ſhall he honour them with gold, and with ſilver, and with precious ſtones, and with pleaſant things.

39 And hee ſhall make the holds of the Mahuzzims withall (or joyntly) to the forreigne god: whom acknowledging, he ſhall encreaſe with honour, and ſhall cauſe them to rule over many, and ſhall diſtribute the earth for a reward.

38 *Nam ad* [*vel juxta*] *Deum, Mahuzzimos, in ſede ejus honorabit: ſcilicet ad Deum quem non agnoverunt majores ejus, honorabit eos auro, & argento, & lapidibus pretioſis, & rebus deſideratiſſimis.*

39 *Et faciet munimenta Mauzzimorum, una deo peregrino (ſeu exotico:) quem agnoſcendo, multiplicabit honorem, & dominari faciet eos in multos, terramque partietur in mercedem.*

1 Now for the underſtanding of this Prophecy, we muſt take notice that the Prophet *Daniel* at the beginning of theſe verſes, leaves off the Greek kingdome with *Antiochus*, of whom he was ſpeaking before, and falls about the Romans: the reaſon being, becauſe after *Antiochus*, in whoſe time *Macedonia* (whence that kingdome ſprung, with all the reſt of *Greece*) came under the Romane obedience; the third kingdome comes no more into reckoning. *Daniel* himſelfe calling the time of *Antiochus* reigne, the *latter end* of the *Greek* kingdome, *cap.*8.23. and as I take it, he intimates the ſame in this chapter in the verſes immediately fore-going: theſe wee have now to deale withall: from thence forward therefore the Romane ſucceeds in the account of the Great Calender of time.

2 Under

2 Under the name *King* we muſt underſtand the whole Roman State under what kinde of government ſoever: for the Hebrewes uſe King for kingdome, and kingdome for any Government, State or Policy in the world: for the Divell in the Goſpel is ſaid to have ſhewn Chriſt all the kingdomes of the world, Monarchies, Ariſtocracies, Democracies, or what other kinde ſoever.

3 Where it is ſaid, this King ſhall *exalt himſelfe above every God*, nothing is thereby meant, but the generality, and the greatneſſe of his conqueſts and prevailings: and the reaſon of that phraſe or manner of ſpeech ſhould ſeem to be, becauſe in the time of Paganiſme every City and Countrey was ſuppoſed to have their proper and peculiar gods, which were deemed as their guardians and protectors: whence in the Scripture, according to the language of that time, wee may obſerve a threefold uſe of ſpeech. Firſt, The Nations themſelves are expreſſed and implyed under the names of their gods: The Iſraelites were called *the people of Jehovah*, ſo are the Moabites *the people of Chemoſh*, *Numb* 21.29. The Lord threatned, *Deut* 4.28. & 28.64. *Jer.* 16.13. to *ſcatter Iſrael among the nations, from one end of the earth even to another, and that there they ſhould ſerve other gods day and night; gods, the work of mens hands, wood and ſtone, which neither they nor their fathers had knowne:* that is, they ſhould ſerve them, not Religiouſly but politically, inſomuch as they were to become ſlaves and vaſſals to Idolatrous nations; even ſuch Idolaters as neither they nor their fathers had ever heard of. For as for a religious ſervice of Idols, the Jewes were never ſo free as in the captivity, as we ſee by experience at this day: but with the ſervice of bondage they may be ſaid politically to have beene the vaſſals of Idols, as being in bondage to the ſervants of other gods. As a Chriſtian taken by the Turks may in the like ſenſe be ſaid to come in bondage, and be a ſlave to *Mahomet:* for a ſlave to the ſervants is in a ſenſe ſervant to their maſters. Let it alſo

So *Targum, Onkelos* and *Ionathan* both render it expreſly *Deut.* 28.36. 64. alſo *c.* 4.28. *nec non Targum Ionathan, Ier.* 16. 13. 1 *Sam.* 26. 19. that is in all the places forecited.

also be considered whether that of *David*, 1 *Sam.*26.19. be not to be expounded according to this notion, *They have driven me out this day from abiding in the inheritance of the Lord, saying, goe serve other gods*; that is, banished me into a Nation of another Religion. Secondly, The exploits of the Nation are said to be done by their gods, even as we by like priviledge of speech ascribe unto our Kings what is done by the people under them: thus 2 *Chron.*28.23. the gods of *Damascus* are said to have smote *Ahaz*; *he sacrificed to the gods of* Damascus *that smote him*: *and hee said, Because the gods of* Syria *help them, therefore will I sacrifice to them, that they may help me.* *Jer.* 51.44, it is said of the dominion of *Babylon*, that the nations flowed together unto *Bel*, and that hee had swallowed up their wealth, which the Lord threatned there to bring forth again out of his mouth. Thirdly, and that most frequently of all others, What is attempted against the nation, is said to be attempted against their gods: Even as Generals beare the name not only of the exploits, but also of the disadvantages of the armies led by them: so here the gods are said to receive the affronts, defeatures, and discomfitures given to the people under their patronage. * *Rabshakeh* vaunts in his masters name, 2 *Kings* 28.33. *Hath any of the gods of the nations delivered at all his land out of the hand of the King of* Assyria? *where are the gods of* Hamath, *and of* Arphad? *where are the gods of* Sepharvaim? *Esay* 46.2. prophecieth thus of the taking of *Babylon* by *Cyrus*; Bel *boweth downe,* Nebo *stoopeth, they could not deliver the burden, but they themselves are gone into captivity.* In the like straine prophecieth *Jeremy, cap.* 50.2. Babylon *is taken,* Bel *is confounded,* Merodach *is broken in pieces, her Idols are confounded.* And again, *Jer.*51.44. *I will punish* Bel *in* Babylon, *and I will bring out of his mouth that which hee hath swallowed up, and the nations shall not flow together any more unto him: yea the wall of* Babylon *shall fall.* The same Prophet saith

* 2 *Sam.*7.23 God is said to have redeemed Israel from Egypt, from the nations & their gods See *Iremel.* who turnes it more to our purpose.

ſaith of *Moabs* captivity, *chap.* 48. 7. *Thou ſhalt be taken, and* Chemoſh *ſhall goe into captivity with his Prieſts and his Princes together.* *Moab* likewiſe in his affronts and deriſion of Iſrael is ſaid to have magnified himſelfe againſt the Lord: according to which manner of ſpeech the ſucceſſe and prevailing of the Roman in the advancing his dominion and ſubduing every nation under him, is here expreſſed by his exalting and magnifying himſelfe above every God. This I ſuppoſe to be the ground of that manner of ſpeech; though if any had rather, as others doe, take gods here for Kings and Potentates of the earth, it will I confeſſe come all to one purpoſe.

4. By the gods of their Anceſtors, whom the Roman State ſhould at length caſhiere and caſt off, are meant all the Pagan Deities, and heathen gods, which were worſhipped in that Empire.

5 By *Deſire of women*, which the Roman of that time ſhould not regard, as he was wont, is meant the *deſire of wiving*, or deſire of having women for the ſociety of life; conjugall affection, which is expreſſed *Gen.* 2. 24 to bee ſuch a deſire for which a man ſhould leave father and mother and cleave to his wife, and they ſhall be both one fleſh: and it might have beene in this place, *deſire of wives*, aſwell as *deſire of women*; for there is no other word uſed in the Originall for wives above once or twice in the whole Scripture, but this נשים which is here turned *women*. With the like uſe of the word *deſire*, the Spouſe in the *Canticles*, *chap.* 7. 10. expreſſeth her welbeloved to her husband: *I am my wel-beloveds* (ſaith ſhe) *and his deſire is towards me*; that is, he is my husband: for ſo twice before ſhe expreſſed her ſelfe, *cap.* 2. 16. *My beloved is mine; and I am his. chap.* 6. 3. *I am my beloveds, and my beloved is mine.* So *Ezec.* 24. 16. the Lord threatning to take away *Ezekiels* wife, ſaith, *Behold I take away from thee the deſire of thine eyes*; and afterward *ver.* 18. it followeth, *and at even my wife dyed.* Yea, the מחמד עינך

Roman language it selfe is not unacquainted with this speech: *Cicero ad uxorem, En mea lux, meum desiderium.* This desire of women and marryed life, the Roman should discountenance, when he shook of the gods of his Ancestors.

6 By the *strange and forraigne God* whom the Roman should at length acknowledge, is meant (*a*) Christ; for though to the Jew every strange and forraigne god were a false god, yet to the Gentiles, who worshipped none but Idols, the forraigne God was the true: therefore the Philosophers at *Athens*, when Saint *Paul* preached Christ unto them, sayd, he preacheth (*b*) ξένων δαιμων, *a forraigne god.* The want of which consideration hath much obscured this prophesie, this *forreigne God* being still supposed to be a *false God*; when to those who worshipped all kinds of false gods, as the (*c*) Roman did, a *forraigne god*, whom their fathers knew not, must needs bee the *True.*

7 Where it is said, *With this forraigne god he shall honour Mahuzzims:* these *Mahuzzim*, or *Mauzzims*, are these Daimons we seek for, whom the Roman should worship with Christ, whom hee should embrace; for *Mahuzzims* are *Protectores dei*, such as Saints and Angels are supposed to be, as I shall shew by and by, where though I shall be new for the particular, yet for the generall I shall agree well enough with the Fathers, who constantly thought that under this *Mahuzzim* was some Idol meant, which Antichrist should worship, and many of our times have taken it for the *Masse.*

But I must first say something of the translation of this verse, and then will come to the signification of this word *Mahuzzims.*

For the first, whereas the preposition ל in ולאלה is usually neglected, and the words ולאלה מעזים, *God* and *Mahuzzim* construed together as one thing, *viz. God Mahuzzim*, or, as some, the *God of forces*; I expresse the

a See the oration of *Licinius* to his Souldiers, *Euseb. de vita Constant. lib.* 2. c. 5.

(*b*) Sir אלהא כיברא The Altar he there speaks of in his defence was inscribed Θεῷ Ἀγνώστῳ καὶ Ξένῳ, which God (saith he) I preach unto you.

(*c*) Roma cum penè omnibus dominaretur gentibus, omnium gentium serviebat erroribus, & magnam sibi videbatur assūpsisse Religionem, quia nullam respuebat falsitatē, *Leo Magn. Ser.* 1. *in nat. Apost. Pet. & Paul* Hic cōfutādi Dæmonū cultus, hic omnium sacrificiorum impietas destruenda, ubi diligentissimâ superstitione habeatur collectum quicquid usquam fuerat iis erroribus instructū. *Id. ib.*

the Prepoſition *Lamed*, and conſtrue *God* and *Mahuzzim* apart, as here, viz, *to*, or, *together with God hee ſhall honour Mahuzzims*, &c. *Ad, vel juxta Deum, Mahuzzimos honorabit.* For the prepoſition ל is made of אל and ſignifies the ſame with it, *viz.* addition of, or joyning of things, *ad, juxta, apud, pro* ב *in, pro* עם *pro* על *contra, ſuper, to, together*, and *beſides with*, as d *Lev.*18.18 *Thou ſhalt not take a wife to her ſiſter*, אל אחתה, that is, *together with her ſiſter.* By this meanes the controverſie betweene *Iunius* and *Graſerus* is taken away: for *Iunius*, as ſhould ſeeme, ſeeing no reaſon why the Prepoſition ל ſhould be neglected, and that by ſo doing the Verb יכבד was made irregularly and againſt uſe to governe a Dative caſe, he expreſſes the Prepoſition by *Quod ad*, or *Quod attinet ad*, (*id eſt*) *as concerning.* But the words *God* and *Mahuzzim* hee ſeparateth not, but turneth them as in *ſtatu conſtructo, viz.* the *god of might and of forces*; underſtanding thereby the true and Almighty God himſelfe. Againſt which *Graſerus* excepts, firſt, that to render the Prepoſition , *ad, as concerning*, ſavours of a Latiniſme rather than of an Hebraiſme. Secondly, that hee doth as good as ſtrike out the diſtinctive accent Athnach (ב) which is a Colon; in as much as hee makes the ſentence being a full member to bee imperfect and defective, and yet would ſeeme to ſtand in awe of that ſmaller diſtinction *Zakeph-katon* (:) over the word *Mahuzzim*, which yet ſtands there, as *e* elſewhere it doth, but for a *nota bene*. Thirdly, that to expound *god Mahuzzim* to bee the true God, againſt the conſent not onely of the Jewes who ever take it for ſome Idol or other, but of the ancient Chriſtian writers who underſtand by it ſome Idol of Antichriſt, yea ſome, the Divell himſelfe, and many of our owne who take it for the Idol of the Maſſe, and ſome otherwiſe, yet for ſome Idol-deity. To expound this of the true and mighty God without example in Scripture, *Graſerus* thinkes not tolerable;

d See this uſe of ל *Ezra* 1.5 *Vulg. & Angl.* with *Lev.* 16.21 *Vulg.* & LXX. *Num.* 9.15 LXX *Ier.* cap: 33:2. LXX: cap: 32: 33: LXX: *Vulg:* cum *Angl.*

e See the next chapter, ver מצרים and ממשכיליהם Let it be obſerved, it could diſtinguiſh and ſo elſewhere.

wherefore himselfe had rather yeeld the construction of the verb יכבד to bee irregular : *Iunius* himselfe having admitted it in the next member of the verse, and to suppose it to be a mysticall Solecisme, the Spirit intending by the Anomaly or incongruity of the Syntax to signifie an Anomaly or incongruity of Religion : but their inconveniences on both sides, as farre as I can see, are wholly accorded by that translation wee have given. Whereof let the Reader judge.

I come now to unfold the signification of the word *Mahuzzim*; a word which most translations retaine the Septuagint calling it Μαωζειμ Saint *Ierome* and the Vulgar Latine, *Maozim*; the Geneva and others, *Mahuzzim* : this מעוז ם *Mahuzzim* I say is in the Plurall number, the singular מעוז *Mahoz*, which in the abstract signifies sometimes strength, sometimes a Fortresse, or Bulwarke ; of עוז *robustus fuit* : but the Hebrewes use Abstracts for Concretes : examples are many in the Old Testament, as *justitia pro justis* ; captivity for captives, &c. In the New Testament, Principaliites, Powers, and Dominions, for Princes, Potentates, and Dominators ; so *Mahoz*, strength, or a Fortresse, for him that strengthens or fortifies, that is a Protector, Defender, Guardian, and Helper. Wherefore the Septuagint five times in the Psalmes render the word מעוז *Mahoz*, ὑπερασπίστης and the Vulgar Latine as often *Protector* : the places are these, *Psal.* 27. 1. *The Lord is* מעוז חיי *the protector of my life, of whom should I bee affraid? Psal.* 28. 8. *The Lord is their strength, and hee is* מעוז ושעות *Mahoz Ieshuoth*, *the Mahoz of salvation of his annoynted* : * where the Septuagint, ὑπερασπίστης τῶν σωτηριῶν and the Vulgar, *Protector salvationum. Psal.* 31. 1. *Bow downe thine eare to me, deliver me speedily, be thou unto me* לצור מעוז *for a Rocke Mahoz* : Septuagint, εἰς Θεὸν ὑπερασπίστην Vulg. *in Deum Protectorem* : againe verse 5. *Pull me out of the net that they have laid privily for me.* כיאתה מעוז

*Some render it not of, but, *is his Annointed* or *Messiah*. that is, *Messiah is Mahoz Iesh uoth.*

מעוי *Thou art my Protector*; Septuagint, ὑπερασπιστής μου; the Vulgar, *Protector*. *Pſal.* 37. 39. *The ſalvation of the righteous is from the Lord, hee is* מעוז *Mahuzzim, their Mahoz in the time of trouble*: where the Septuagint and the Vulgar render as before ὑπερασπιστὴς and *Protector*. How thinke you now, are not Saints and Angels worſhipped as *Mahuzzims*? True Chriſtians have with *David*, in the Pſalme before quoted, one *Mahoz*, *Iehovah Mahoz*, that is, *Chriſt*; but Apoſtate Chriſtians have their many *Mahuzzims*. Oh, would they worſhipped onely מעוז ישועות *Mahoz of ſalvations*, as you heard *David* even now call him, *Pſal.* 28. You may if you pleaſe compare with theſe places of the Pſalmes that in the firſt verſe of this eleventh of *Daniel*, where the Angel ſaid hee ſtood in the firſt yeare of *Darius* the *Mede* to confirme and bee a *Mahoz* to him, ולמעוז לו which wee tranſlate, to *ſtrengthen him*; by which we may ſee how fitly this name may be applyed to *Angels* and ſo to *Saints*, ſuppoſed in helping, protecting, aſſiſting, to bee like them. Thus you ſee the concrete ſence of *Mahoz* for Helper, Protector, and Defender, is not new. But what if wee take the word paſſively, force and ſtrength, for forts and ſtrong ones; will not then the valiant Martyrs and Champions of the faith well beare the name of *Mahuzzims*? and theſe are they whom at the firſt, Chriſtians worſhipped onely in this ſort, as an honour peculiarly due unto their ſufferings. Moreover, that you may not thinke this word and the notion thereof improper to bee given unto a Deity, obſerve that the true God is called a *Rock* צור ſeven times, *Deut.* 32. which the Vulgar turnes as often *Deus*; yea in the ſame place *falſe gods* are termed alſo צורים *Rockes*, *ver.* 31. *Their Rock*, i. e. *the Gentiles Rock is not as our Rocke, even our enemies themſelves being Iudges*: and *ver.* 37. *Where are their gods* (that is, *Baalim*) *their Rock in whom they truſted? which did eate the fat of their ſacrifices, &c.* The like you ſhall finde in *Hannahs* ſong,

and other places of Scripture. See now the parity: The True God, or Christ himselfe is often by *David* cald *Mahoz*, why may not then False gods, or Plurality of Christs be called *Mahuzzim*? Rocke and Fortresse are not words of so great difference.

Thus having cleared the chiefest difficulties in the Text, and made the way smooth, let us read over the words againe, and apply the interpretation unto them.

DAN. 11.

Verse 36. *Then a King shall doe according to his will, and shall exalt or magnifie himselfe above every god.*

36 That is, toward the end o the reigne of *Antiochus Epiphanes* the Roman shal prevail, and set up the Fourth Kingdome, making himself master of the kingdome of *Macedon*, and advancing himselfe from this time forward by continuall conquest, shall Lord it over every King and Nation.

Yea against the God of gods shall hee speake marvellous things, and shall prosper, untill the indignation be accomplished; for the determined time shall bee fulfilled.

Yea Christ the God of gods, and King of the kings of the earth, who in those times should appeare in the world, the Roman shall mocke, blaspheme, and crucifie, and by most bloudy edicts shall persecute and massacre his servants the Christians; and yet shall prosper in his Empire, untill these outragious times bee ended, that is, untill the daies of *Constantine*; for the time God hath appointed must be fulfilled.

Verse

Verſe 37. *Then he ſhall not regard the gods of his Anceſtors, nor ſhall he regard the deſire of women, no nor any God: but hee ſhall magnifie himſelfe above all.*

37 When that appoynted time for the date of his proſperity comes to his period, and the time of his ruine and change of his dominion drawes neare, then this Roman ſtate ſhall caſhiere and forſake the Idols and falſe gods, whom their Fathers worſhipped, and ſhall acknowledge Chriſt a God whom their Fathers knew not: at that time the deſire of women and marryed life ſhall be diſcountenanced, and ſhall not bee of that account and regard it had been; but contrary to the long continued cuſtome of the Romans, ſingle life ſhall be honoured and priviledged above it; yea and ſoone after the Roman ſhall beare himſelfe ſo, as if he regarded not any God; and with Antichriſtian pride ſhall magnifie himſelfe over all.

Verſe 38. *For to (or together with) God in his ſeat, he ſhal honour Mahuzzims: yea together with that God, whom his Anceſtors knew not, ſhall he honor them with gold, and with ſilver, and with precious ſtones, and with pleaſant things.*

38 That is, together with the Chriſtian God, who is a jealous God, and to be worſhipped alone, hee ſhall worſhip *Mahuzzims*, even in his ſeat and Temple, even with a forraigne God, whom his Anceſtors acknowledged not, ſhall hee honour *Mahuzzims*, with gold and ſilver, and with precious ſtones, and with pleaſant things.

Verſe

Verse 39. And he shal make the holds of the Mahuzzims withal (or joyntly) to the forrain god: whom acknowledging, hee shall increase with honour, and shall cause them to rule over many, and shall distribute the earth for a reward.

39 And though the Christian God, whom hee shall professe to acknowledge and worship, can endure no compeeres, yet shall he consecrate his Temples and Monasteries (Ecclesiasticall holds) joyntly to the Christian God and to his *Mahuzzims Deo, & Sanctis.* yea hee shall distribute the earth among *Mahuzzims*, so that beside severall patrimonies which in every Countrey hee shall allot them, he shall share whole Kingdomes and Provinces among them. Saint *George* shall have *England*; Saint *Andrew* shall have *Scotland*; St. *Denis*, *France*; St. *Iames*, *Spaine*; St. *Marke*, *Venice*, &c. and beare rule as Presidents and Patrons of their severall Countries.

Thus we see how ἐπῶς, how *expressely* the spirit foretold the Roman Empire, having rejected the multitudes of gods and Dæmons worshipped by their Ancestours, and betaken themselves to that One and Onely True God which their Fathers knew not, should nevertheless depart from this their faith, and revive againe their old Theology of Dæmons by a new Superinduction of *Mahuzzims.*

Now although this Prophesie thus applyed, be so evident, that the onely poynting at the event were able almost to convince the Reader, yet that we may the more yet admire the truth of God in the contemplation of an event so suitable, I will adde these following observations concerning it,

1. First, that agreeably with the date of the Holy Ghost

Ghoſt, the Roman Hiſtorians themſelves have obſerved and marked out this time of their prevailing againſt *Macedonia* (which I ſaid was accompliſhed toward the end of the reigne of *Antiochus Epiphanes*) for the beginning of the Dominion over the world. *Lucius Florus lib. 2. cap. 7. Cedente* Hanniballe *præmium victoriæ Africa fuit, & ſecutus Africam terrarum orbis; poſt Carthaginem vinci neminem puduit; ſecutæ ſunt ſtatim Africam, Gentes; Macedonia, Græcia, Syria, cæteraque omnia quodam quaſi æſtu, & torrente fortunæ: ſed primi omnium Macedones, affectator quondam imperii populus. In Velleius Paterculus lib. 1. cap. 6.* is an Annotation out of one *Æmilius Sura*, in theſe words. *Æmilius Sura de annis populi Romani. Aſſyrii, Principes omnium Gentium, rerum potiti ſunt, deinde Medi, poſtea Perſæ, deinde Macedones, exinde duobus regibus, Philippo & Antiocho, qui à Macedonibus oriundi erant, haud multò poſt Carthaginem ſubactam, devictis, ſumma Imperii ad Populum Romanum pervenit. Inter hoc tempus & initium* Nini *Regis Aſſyriorum, qui Princeps rerum potius, interſunt anni mille non genti quinque.* Here the time of the Romans prevailing againſt the Macedonian King is made the beginning of their Empire; even as *Daniel* alſo beginneth the Roman account from thence; but with this difference, that whereas *Æmilus Sura* ſeemes to reckon from the beginning of theſe prevailings in the victories againſt *Philip*, *Daniel* counts from the victory againſt *Perſeus* his ſonne; when that Conqueſt was now perfected, and *Macedonia* brought into a Province; which happened (as I have already ſaid) the ſame yeare that *Antiochus Epiphanes* prophaned the Thmple of *Jeruſalem*.

2 That no Kingdome in the world that we know of, could more literally be ſaid in their conqueſts to exalt and magnifie themſelves above every God, than the Roman; in reſpect of a ſolemne cuſtome they uſed in their wars, by a certain charm to call out the gods of any City

when they besieged it. The form wherof *Macrob.* gives us *l.3. Saturn. c.8.* as he found it in *Sammon. Serenus* his fifth book of hidden secrets, namely this.--If it be a god, if it be a goddesse that hath the City of *Carthage* in protection.--*And thou especially, whosoever thou art, the Patron of this City and people, I pray and beseech, and with your leave require you to abandon the people and City of Carthage, to forsake the places, Temples, Ceremonies, and Enclosures of their City; to go away from them, and to strike feare, terrour, and astonishment into that people and City; and having left it, to come to Rome to me and mine; and that our Cities, Places, Temples, Ceremonies, be more acceptable, and better liked of you; that you would take the charge of me, of the people of Rome, and of my souldiers, or as wee may know and understand it: If you doe so, I vow to build you Temples, and to appoint solemne sports for you.*

3 That *Constantine*, the first Emperour under whom that State forsook the gods of their forefathers, and became Christian, together with this alteration, abrogated those ancient Roman laws, *Iulia & Papia*, wherein the *desire of women ond married life* was so much priviledged and encouraged, and single and unmarried life disadvantaged. Heare it in the words of *Zozoman, lib.1. cap.9. Hist. Ecclesiast. There was* (saith he) *an ancient law among the Romans, forbidding those who after five & twenty yeers old were unmarried, to enjoy the like priviledges with married ones; and besides many other things, that they should have no benefits by Testaments and Legacies, unlesse they were next of kindred, and those who had no children to have halfe their goods confiscated: therefore the Emperour seeing those, who for Gods sake were addicted to chastity and virginity, to be for this cause in the worst condition, he accounted it a folly for men to goe about to increase their kind, with such carefulnesse and diligence; when as nature, according to divine moderation, continually receives as well*

diminution

diminution, as increaſe. Therefore he publiſhed a law to the people, that both thoſe who lived a ſingle life, and thoſe who had no children, ſhould enjoy the like priviledges with others: yea he enacted that thoſe who lived in chaſtity and virginity, ſhould be priviledged above them, enabling both ſexes, though under yeares, to make Teſtaments, contrary to the accuſtomed policy of the Romans. This alteration of the Roman law by *Conſtantine*, *Euſebius* alſo witneſſeth *lib.4.cap.26.de vita Conſtantini*: and again, *cap.28.* where he ſaith, that above all he honoured moſt thoſe that had conſecrated their lives to divine Philoſophy; he meanes a monaſticall life; and therefore he almoſt adored the moſt holy company of perpetuall Virgins. That which the fathers had thus enacted, the ſonnes alſo ſeconded; and ſome of the following Emperours by new edicts, till there was no relique left of thoſe ancient priviledges, wherewith married men had beene reſpected; which *Procopius* ſaith (how rightly I examine not) was the cauſe of the ruine of that Empire, which was ſo much enfeebled and weakned through neglect of the procreation of children, that it was not able to match the numerous armies of barbarous nations. This was the firſt ſtep of diſ-regarding marriage, and the deſire of wiving; which was not an abſolute prohibition, but diſcouraging. But no ſooner had the Roman Biſhop and his Clergy got the power into their hands, but it grew to an abſolute prohibition; not for Monkes onely, but for the whole Clergy: which was the higheſt diſreſpect that could be to that which God had made honourable among all men.

4 Laſtly, it is a thing not to be paſſed by without admiration, that the Fathers and others, at the beginning of Saint-worſhip, by I know not what fatall inſtinct, uſed to call *Saints* and their *Reliques*, *Towres*, *Walls*, *Bulwarks* and *Fortreſſes*, that is, מעוז *Mahuzzim*, in the prime and native ſignification. *Baſil* in his Oration upon the

forty Martyrs, whose Reliques were dispersed over al the Countries thereabouts, speaks in this manner: *These are those who having taken possession of our Countrey, as* certain conjoyned Towers, πύργοι πίνες συνεχεῖς, *secure it from the incursions of Enemies.* The same *Basil* concludes his Oration upon *Mamas* a Martyr in this manner; that *God Who hath gathered us together in this place, and disposeth of all that is to come, keepe us safe from hurt, and secure us from the ravening Wolfe, and preserve stedfast this Church of Cæsarea, being* guarded with a mighty Tower of Martyrs, φρουρουμένην τοῖς μεγάλοις πύργοις τοῖς μάρτυρων. *Chrysostome in Hom.* 32. upon the Epistle to the *Romans*, speaking of the Reliques of Saint *Peter* and *Paul*; *This corps* (saith he) meaning of Saint *Paul, fortifies this City of Rome more strongly than any Towre, or ten thousand rampires, as also doth the corps of* Peter, παντὸς πύργου καὶ μυρίων ἔτι τειχῶν ἀσφαλέστερον, &c. Are not these strong *Mahuzzims?*

The like whereunto is that of *Venantius Fortunatus* a Christian Poet, not above an age younger than *Chrysostome.*

A facie hostili duo propugnacula præsunt,
Quos fidei turres urbs caput orbis habet.

The Faith's two Towers in Lady *Rome* do lye,
Two Bulwarks strong against the Enmy.

At the same thing aimes *Gregory lib.* 7 *Ep.* 33. *ad Rusticanam Patriciam*, entreating her to come to *Rome: Si gladios Italiæ & bella formidetis*, If you feare the swords (saith he) and wars of *Italy*, you ought attentively to consider, how great the *protection* of blessed *Peter*, the Prince of Apostles, is in this City, wherein without any great number of people, without the aid of souldiers, we have been so many years in the midst of swords, by Gods providence safely preserved from all hurt.

But

But to returne againe to Saint *Chryſoſtome*, who in his Homily upon the Egyptian Martyrs, *Hom.* 70. *ad populum Antiochenum*, ſpeaks after this manner, *Theſe Saints bodies* (ſaith he) *fortifie* τειχίζει *our City more ſtrongly, than an impregnable Wall of Adamant; and as certaine high rocks hanging on every ſide repell not only the aſſaults of thoſe enemies, which are ſenſible and ſeene with the eye; but alſo overthrow and defeat the ambuſcadoes of inviſible fiends, and all the ſtratagems of the Devill.* Here you ſee are *Mahuzzims* too.

So long before, in the dayes of *Conſtantine*, *Iames* Biſhop of *Niſibis*, renowned for holineſſe, was according to order given by *Conſtantine* in his life time, ſaith *Gennadius*, buried within the wall of that City, being a Frontire of the Empire, *ob cuſtodiam, viz. Civitatis. Gennad. de vir. illuſtr. cap.* 6.

Evagrius lib. 1. *c.* 13. tels us that the Antiochians offered up a ſupplication to the Emperour *Leo* the firſt, about the yeere 460. for the keeping of the corps of holy *Simeon*, ſirnamed *Stylita*, or the *Pillariſt*, in this forme: *Becauſe our City hath no wall* (for it had beene demoliſhed in a fury) *therefore We brought hither this moſt holy body, that it might be to us* τεῖχος καὶ ἐχύρωμα, a *Wall* and a *Fortreſſe*, which would be in Hebrew Language לשור ולמעוז *Leſhur vlemahoz*.

Saint *Hilary* alſo will tell us, that neither the guards of Saints, nor *Angelorum munitiones*, the Bulwarks of Angels, are wanting to thoſe who are willing to ſtand: here Angels are *Mahuzzims*, as Saints were in the former.

The Greeks at this day, in their *Preces horariæ*, thus invocate the bleſſed Virgin: *O thou Virgin mother of God, thou impregnable Wall, thou Fortreſſe of ſalvation,* מעוז ישועתי *Pſal.* 28. *we call upon thee, that thou Wouldeſt fruſtrate the purpoſe of our enemies, and be a fence to this City*: thus they goe on, calling her the *hope, ſafeguard,*

and *Sanctuary* of Chriſtians: here is מעוזים מעוז *Mahoz Mahuzzim*, a ſtrong *Mahoz* indeed.

To conclude, the titles of *Protectors*, *Guardians*, and *defenders*, which is the ſignification of *Mahuzzim*, when a perſon is meant, as they are more frequent, ſo are they no leſſe ancient: *Greg. Nyſſen.* in his third oration of the forty Martyrs, cals them φρουρους καὶ ὑπερασπιστας, *Guarders* and *Protectors*.

Eucherius his Saint *Gervaſe*, the perpetuall Propugnator, Protectour of the faithfull. *Theodoret. lib.* 8. *decurandis Græcorum affectionibus*, calls the holy Martyrs Guardians of Cities, Lieutenants of places, Captaines of men, Princes, Champions, and Guardians, by whom diſaſters are turned from us, and thoſe which come from Devills debarred and driven away. I might here adde ſomething alſo concerning Images, whoſe worſhip is another part of the doctrine of Dæmons, & ſhew how well the name *Mahuzzim* would befit them, which the Iconomacicall Councell of *Conſtantinople* cals ſo unluckily δαιμονικα ἐχυρωματα, the *fortreſſes*, or *Mahuzzim* of the Devill; & perhaps the nine and thirtieth verſe in the fore-alledged Propheſie might be yet more literally tranſlated, if the word עשה *facere* were taken in a religious ſenſe: *And he ſhall doe unto, or offer unto the holds of Mahuzzim, together with forreigne gods*, &c. that is, he ſhall doe religious ſervice to the Images of Saints, together with Chriſt. I might alſo put you in minde of the terme *munimentum*, given to the Croſſe, and that ſo uſuall Latine phrase of *Munire ſigno Cruſis*, to fortifie, that is, to ſigne with the ſigne of Croſſe; but I will not engage my ſelfe too farre in theſe Grammaticall ſpeculations.

But *Conſtantinus Moroſſa* the Greek hiſtorian inveighing againſt *Leo Iſaurus* for dimoliſhing Images, cals them, *turres atque munitiones religioſi cultus.*

As for the following verſes of this Propheſie, if any deſire to know it, they may, as I think, be interpreted and applyed thus.

Ver. 40. *And at the time of the end*, that is, in the Romans ὑστεροι καιροι, or *latter times*, *ſhall the King of the South*

South (that is, the Saracen) *push at him, and the King of the North* (the Turk) *shall come against him, like a Whirle-wind, with charets, and horsemen, and with many ships, and he shall enter into the Countries, and shall overflow and passe over.*

Ver. 41. *He shall enter also into the glorious Land* (Palestina) *and many shall be overthrowne, but these shal escape out of his hands, Edom and Moab, and the chiefe of the children of Ammon:* that is, the Inhabitants of *Arabia Petræa*, which were never yet Provincials of the Turkish Empire; yea, with some of them he is faine to be at Pension for the safer passage of his Caravans.

Ver. 42. *He* (the Turk) *shall stretch forth his hands also upon the Countries,* of those parts, *and the Land of Ægypt* (though it should hold out long under the *Mamalukes*, even till the yeere 1517) *shall not escape.*

Ver. 43. *But he shall have power over the treasures of gold, silver, and all the precious things of Egypt; and the Libyans and the Cushites,* that is, the neighbouring Nations, whether of *Africke*, or *Libya*, as in those of *Algiers*, &c. or of the *Arabians* in Scripture called *Cushim shall be at his steps,* that is, at his devotion. That which remaines as I suppose is not yet fulfilled, and therefore I leave it: Time will make it manifest.

PART II.

Part II.

Vers. 2. *Through the hypocrisie or faining of lyars,* ἐν ὑποκρίσει ψευδολόγων: *of those who have their consciences seared,* κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν.

Vers. 3. *Of those who forbid to marry, and command to abstaine from meats,* κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων; *which God hath created to bee received with thanksgiving of them that beleeve, and know the truth,* ἃ ὁ Θεὸς ἔκτισεν εἰς μετάλημψιν μετ' εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.

OF the first part of this Propheſie, being a *deſcription* of the *Condition* of that *ſolemne defection* which was to come, I have ſpoken hitherto. I come now to the ſecond part of the diviſion, the *quality of the perſons*, and the *means wherby it was to enter*, and to be *advanced*, which is ſet forth in the verſes now read; which though you may find by others other wiſe tranſlated, yet I hope the tranſlation which I have propounded, if the judicious Reader pleaſe to examine it, will approve it ſelf not only not to be an enforced one, but ſuch as ſalves that incongruity of conſtruction, which the other could not avoid, for it is uſually tranſlated intranſitively, with reference to the perſons expreſſed in the former verſe, *viz.* that they ſhould ſpeake lyes in hypocriſie, having their conſcience ſeared with an hot iron, and forbidding marriage, and commanding to abſtaine from meats; ſo as that which in the former verſe, is named Doctrines of devils, ſhould only

only meane that in generall termes, which in these verses is particularly instanced, to be doctrines of prohibiting marriages, and abstaining from meates, as two branches of that devillish doctrine; for so *Calvin, Melanchon*, and some others seeme to expound it. But why this interpretation should not be the most likely: my first reason is:

First, because it makes Saint *Paul*, who speakes of that great Apostasie of Christians, which was to be in the Later Times, to instance onely in the smaller; and if I may so say, almost circumstantiall errours; and to omit this maine and principall, which the Scripture elsewhere tels us, should be *Idolatry*, or *spirituall fornication*; who can beleeve that he could so balk the substance, and name that only, which in comparison is but an Appendix thereto.

Secondly, Hee propheſies here in expresse words, of such things as were to come, ἐν ὑστέροις καιροῖς, *in the Later Times*; but errours about marriage and meats, were no novelty in the Apostles owne times, as the diligent Reader may easily collect out of their Epistles; which makes it improbable that he would specifie the Apostasie of the later times in these alone.

Thirdly, But my last reason whereunto I thinke I may trust, is, that the Syntax of the words in the Greeke is uncapable of such an intransitive construction, and consequently of the sense depending thereon; for the persons intimated in the former verse, are expressed *in casu recto*, τινες ἀποστήσονται; but the persons here intended, we finde in the Genitive; ψευδολόγων, κεκαυτηριασμένων, κωλυόντων, which I cannot see how they can agree with τινες ἀποστήσονται, after the manner of intransitive construction, without breach of grammaticall congruity, not else-where sampled in our Apostles Epistles; indeed they would agree with δαιμονίων, but that would bee a harsh sense every way; for either we must say as some

Calvin, Beza.

doe, that by devils are meant devilliſh men, or men led by the Devill, which is an hard ſignification; or elſe it would be a ſtranger ſenſe, and I think not over-pliable to the uſuall expoſition, to ſay that devils ſhould lye, have ſeared conſciences, and forbid marriages, or meats: So that *Beza*, with others, had rather confeſſe a breach of Syntax, than incurre the inconvenience of ſuch a forced ſenſe. *Major eſt habita* (ſaith he) *ſententiæ, quam conſtructionis ratio*; the Apoſtle heeded more the matter than he did the Grammar. But what needs this, ſo long as there is a better way to ſalve it? namely, to conſter the words tranſitively, making all theſe Genitive caſes to be governed of ἐν ὑπκρίσει, as, ἐν ὑποκρίσει ψευδολόγων by, or through the faining of lyers; ἐν ἰδιοκρίσει κεκαυτηριασμένων through the faining of thoſe who had their conſciences ſeared; and ſo forward: which conſtruction is obſerved and followed by *Andreas Hiperius*, one of our reformed Writers, who tranſlates it, *per ſimulationem falſilocorum, &c.* and expounds it, *de modo quo fallent ſpiritus impoſtorum fallent per ſimulationem, ſeu hypocriſin falſiloquorum, &c.* and I beleeve that * many others have ſo taken it; for our late Tranſlations are indifferent to be taken either way: howſoever it be, I ſee no way but this to keepe the Syntax true and even, and wholly to avoid the fore-mentioned inconveniences: which as it is eaſie and obvious, and not ſtrained, ſo I hope to let you ſee the event to have been moſt anſwerable thereunto: That this was the manner, and this the meanes, this the quality of the perſons, whereby the doctrine of *Dæmons* was firſt brought in, advanced and maintained in the Church, *viz.* through the hypocriſie, faining craft, or counterfeiting of thoſe who told lyes, of thoſe who had their conſciences ſeared, &c.

* So *Caſtellio* ſeemes to underſtand it, tranſlating it *per ſimulationem hominum falſiloquorum.*

As for the uſe of the Propoſition (ἐν) to ſignifie *cauſam inſtrumentalem*, or *modũ actionis*, he that is not a ſtranger in the Scripture, knowes to be moſt frequent, the Greeke

text

text borrowing it from the use of the Hebrew Preposition ב which the Hebrews call ב' העור as when it signifies In, ב' כלי (i) *subjecti.* But two or three examples will not doe amisse: *Matth.* 5.13. *If the salt hath lost its savour, wherewithall shall it be salted?* ἐν τίνι ἁλισθήσεται? *Act.* 17.31. *Because God hath appointed a day, in which he will judge the world in righteousnesse,* ἐν ἀνδρὶ ᾧ ὥρισε, *by the man whom he hath ordained.* 2 *Pet.* 3. 1. *I stirre up your pure minds,* ἐν ὑπομνήσει, *by way of remembrance.* *Tit.* 1 9. *That he may be able,* ἐν διδασκαλίᾳ ὑγιαινούσῃ, *by sound doctrine, to exhort and convince the gain-sayers, and most naturally to the businesse we have in hand.* 2 *Thess.* 2. 9, 10 *Of the man of sin, whose comming* (saith the Apostle) *is after the working of Satan,* ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψευδοῦς, καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας, *with all powers, and signs, and lying wonders* (or through them) *and through all deceivablenesse of unrighteousnesse, &c.* So in my Text, ἐν ὑποκρίσει ψευδολόγων, &c. *through the hypocrisie of Lyers.*

Vide etiam E-Phes. 4.14.

Now for the nnfolding of these words, this must first be observed in generall, that they are not to be so understood, as if these, who are the bringers in, and advancers of the doctrines of *Dæmons,* should every one of them be guilty of all the severall imputations in this description; but they are to be construed rather as an *asyndeton,* by understanding the Conjunction, as if it had been thus uttered: Through the hypocrisie of Lyers, and through the hypocrisie of men of seared consciences, and lastly, by the hypocrisie of those who forbid marriages, and meats. Or thus: through the hypocrisie, partly of Lyers, partly of men of seared consciences, partly of those who forbid marriage, and command to abstaine from meats: and so though many were guilty of all, yet some may be exempt from some; as namely some may be guilty of the last note, of forbidding marriage, and abstaining from meats, and yet free of the former, of being

In omni distributione omitti copulativa videtur, vix apponi. *Linacr.* Nonne sic etiam in Græcis.

counterfeit Lyers, and men of ſeared Conſciences: which I ſpeake for reverence of ſome of the Ancients, who though otherwiſe holy men, yet cannot be acquitted from all the imputations here mentioned, nor altogether excuſed from having an hand, through the Fate of the times wherein they lived, in laying the ground-work, whereon ſoone after the great Apoſtaſie was builded.

This therefore being remembred, I come now to the unfolding of them in ſeverall: and firſt of the firſt, the *hypocriſie of Lyers*, ὑπόκρισις ψευδολόγων. The word ὑπόκρισις ſignifies diſſimulation, a faining, counterfeiting, a ſemblance, and ſhew of that which is not ſo indeed, as it ſeemeth; and this word we muſt repeat, κατὰ κοίνω, as belonging, in common, with the reſt which followes; for all ſhould be counterfeit: Lying ſhould carry the counterfeit of Truth; the ſeared Conſcience, a ſemblance of devotion; the reſtraint of Marriage ſhould be but a ſhew of chaſtity; and abſtaining from meats, a falſe appearance of abſtinencie: for the perſons of whom they are ſpoken, ſhould either make a ſhew of what themſelves knew was not; or that which they thought they had, ſhould be no better than a falſe ſhew, and counterfeit of that they took it for.

The Vulgar Latine in *Mar.* 12. 15. and the Syriack in the ſame place, turn the word *Hypocriſie*, *verſutia*, *dolus*, craft and ſubtilty: which ſenſe, if need were, would not be denied admittance here. But I return to ὑποκρισις ψευδολόγων, the *hypocriſie of Lyers*; which I conceive to be the ſame, and no other, than that which our Apoſtle ſpeaks in the ſame caſe, 2 *Theſſ.* 2. where he tels us, That *the comming of the man of ſinne, and the Apoſtaſy attending him, ſhould be after the working of Satan, with all power, and ſignes, and lying wonders; and with all deceivablenesſe of unrighteouſneſſe*, or unrighteous and ungodly deceiving; and that *God ſhould ſend them ſtrong deluſions, that they might beleeve a lye, &c.* Yea ſome of this, and

of that which follows in that place, may extend also to the rest which follows in my Text, howsoever the most therof, as you hear, doth most evidently expound this ὑποκρισις ψευδολόγων, this *hypocrisie of Lyers*. Now according to the event, this *hypocrisie of Lyers* doth appear in three things: 1. Lyes of Miracles. 2. Fabulous Legends of the Acts of Saints, and sufferings of Martyrs. 3. Counterfeit writings under the name of the best and first antiquity. Lyes of Miracles will display their hypocrisie in three particulars. 1. Forgery. 2. Illusion. 3. Misapplication. 1. Forgery of Miracles never done, as were the reports of wondrous dreames, and visions, which had no other credit, but the Authors honesty; or miraculous Cures, by the power and reliques of Saints deceased; as when those who never were blind, made others beleeve they had newly received sight. 2. Illusion; when though something were done, yet it was but a seeming, and a counterfeit only of a miraculous work, indeed some jugling trick of the Divell, or of his instruments. Lastly, Mis-application; either when that was attributed to a divine power, which was nothing but ἐνέργεια τῦ Σατανᾶ, the work and operation of the Devill: or when it was interpreted, and abused to invite and confirme men in some idolatrous errour, as it happened in the Miracle of the Shrines and Sepulchres of the holy Martyrs, which were interpreted to bee for the confirmation of their Power, Presence, and notice of humane affaires after death, and to warrant us, and encourage men to have recourse unto them by prayer, and invocation, as unto Mediatours; and to give that honour unto their Reliques, which was due unto God alone. The like is to be said of the Miracles of Images, and of the Host, which though they smelt strong of Forgery, or Illusion, were supposed by a divine disposition to be wrought for the like end and purpose. All which was ἐνέργεια πλάνης, the power of seduction, or strong delusion, to make the world beleeve

leeve a Lye, as Saint *Paul* speakes, 2 *Thess.* 2. 11.

Concerning the hypocrisie of fabulous Legend-writers of the Acts of Saints and Martyrs, you know what it meanes, as also the last which was named Counterfeit Authors, under the name of Antiquitie; as approving those errors which latter times devised; I shall not need here to use any further explication: And thus you see what is comprehended under ὑπόκρισις ψευδολόγων, the hypocrisie, counterfeiting, or faining of Lyers. I should now come to display the truth of this particular of this Propheſie in the event; But I will first unfold the next imputation, ὑπόκρισις κεκαυτηριασμένων, the hypocrisie of those who have their consciences seared; which though it might be exemplified in other things, yet I meane to instance only in that afore-mentioned, and so must give you the story of both together.

Ἐν ὑποκρίσει κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, &c. *Through the hypocrisie of those who have their consciences seared.* For ἐν ὑποκρίσει, as I said before, is to be repeated ἀπὸ κοίνου. Καυτήριον signifies both the place seared, and the marke printed by the searing with an hot iron. Καυτηριάζειν is to cauterize, to seare with an hot iron, or cut off with searing, as Chirurgions do rotten members: now that which is seared, becomes more hard and brawny, and so more dull, and not so sensible in feeling as otherwise. In this sense κεκαυτηριασμένοι τὴν ἰδίαν συνείδησιν signifies those who have a hard and a brawny Conscience, which hath no feeling in it: in the other sense as καυτηριάζειν is to cut off by searing, it must signifie those who have no conscience left; there is not much difference, but I follow the first, a hard and unfeeling Conscience. And whether those ψευδολόγοι, whereof we spake before (to use no other instances) were not of such metall, for their conscience, I thinke no man can deny. Who could have coined, or who could have beleeved such mõstrous stuffe, as the Legends are stored with, but such as were cauterized?

rized? If they had had any tenderneſſe or feeling, not only of Conſcience, but even of ſenſe, they could never have beleeved, or vented ſuch ſtuffe as there is. As *Vincent. hiſt. lib.* 7. *cap.* 84. That the Virgin *Mary* ſhould draw out her breſts, and milke in I know not what Clerkes mouth. That ſhe played the Mid-wife to an Abbeſſe, got with child by her Cater, and ſent the Baſtard by two Angels to a certaine Hermite to be brought up. *Idem ibid. c.* 86. That ſhee came and lay the firſt night in the middeſt between a certain Bride-groome and his Bride. *Idem lib.* 7. *cap.* 87. *Cæſarius* in his ſeventh book, *ca.* 34. reports, that the Virgin *Mary*, for twelve whole yeares together, did ſupply the place of a certain Nun, called *Beatrice*, whil ſhe lay in the Stewes, till at length returning, ſhee freed the Virgin from ſtanding Sentinell any longer. And *lib.* 7. *cap.* 33. That ſhe ſaid to a certain Souldier, I will be thy wife, come and kiſſe me, and made him do ſo. That ſhe tooke a Monk about the neck and kiſhed him. In an Italian booke called, *The miracles of the bleſſed Virgin*, printed at *Millaine* 1547. A certain Abbeſſe being great with child, the holy Virgin willing to cover the crime, did in her ſtead preſent her ſelf before the Biſhop in form of an Abbeſſe, and ſhewed by ocular demonſtration, that ſhe was not with child. *Faſciculus temporum*; written many yeeres agoe, tels us of Saint *Gilgols* wife uſed to ſing with her lower mouth, becauſe ſhee ſcoffed at her husbands Miracles.

But that which *Johannes de Nicol.* in his reformed Spaniard tels, that he read taken out of *Trithemius*, is the more worthy to be remembred, as being a principall motive in his converſion, who was till then extremely addicted to the Idol-worſhip of the bleſſed Virgin; which was much cooled, when he read that ſhe came into the chamber of Fryer *Allen* (a Dominican that made her Roſary) made a ring of her owne haire, wherewith ſhe eſpouſed her ſelfe unto him, kiſſed him, let him handle her

her breſts, and converſed as familiarly with him, as a Bride is wont with her Bridegroom: whether think you not that theſe fellowes were ſeared in their conſcience? what block could have been more ſenſeleſſe? *Melchior Canus* ſpeaking of the golden Legend, as they call it, a book fraught with ſuch ſtuffe, as you have heard, mee thinks almoſt expreſſes the meaning of a cauterized conſcience. *Hanc homo ſcripſit* (ſaith he) *ferrei oris, & plumbei cordis*, a fellow of an iron mouth, and leaden heart, as if he had ſaid, κεκαυτηριασμένον τὴν ἰδίαν συνείδησιν, of a brawny and unfeeling conſcience.

But I come to ſhew how this prediction of our Apoſtle hath been accompliſhed, how ὑποκρισις ψευδολόγων, the couſening and feigning of lyers, was the meanes whereby the doctrine of *Dæmons* was advanced in the Church, I meane the deifying and worſhipping of Saints and Angels, the adoring and tempting of Reliques, the bowing down to Images, the worſhipping of Croſſes as new Idoll-columnes, the worſhipping of the breaden god, or of any viſible thing whatſoever upon ſuppoſall of any divinity therein: all which I have proved to be nothing elſe, but the Gentiles idolatrous Theologie of *Dæmons*, revived amongſt Chriſtians.

The firſt of theſe, the deifying and invocating of Saints, and adoring Reliques is the moſt ancient for time of all the reſt, and began to appeare in he Church preſently after the death of *Julian* the Apoſtate, who was the laſt Ethnicall Eperour; the grounds and occaſions whereof were moſt ſtrange reports of wonders ſhewed upon thoſe who approached the ſhrines of Martyrs, and prayed at their memories, and ſepulchers: devils charmed, diſeaſes cured, the blind ſaw, the lame walked, yea, the dead revived, and other the like, which the Doctors of thoſe times for the moſt part avouched to be done by the power and prayers of glorified Martyrs, and by the notice they tooke of mens devotions at their ſepulchers; though

though at the beginning those devotions were directed to God alone, and such places only chosen for the stirring up of zeale and fervour, by the memory of those blessed and glorious Champions of Christ. But whiles the world stood in admiration, and the most esteemed of these wonders, as of the glorious beams of the triumph of Christ; they were soon perswaded to call upon them, as patrons and mediatours, whose power with God, and notice of things done upon earth, they thought that these signes and miracles approved.

Thus the Relikes of Martyrs beginning to be esteemed above the richest jewels, for the supposed vertue even of the very ayre of them, were wonderfully sought after, as some *divine Elixar*, soveraigne both to body and soule. Whereupon another scene of wonders entred, even of visions, and revelations, wonderfull and admirable for the discovery of the sepulchers and ashes of Martyrs, which were quite forgotten, yea, of some whose names and memories, till then, no man had ever heard of; as S. *Ambrose's Gervasius*, and *Protasius*. Thus in every corner of the Christian world were new martyrs bones ever and anon discovered, whose verity againe miraculous effects and cures seemed to approve; and therefore were diversly dispersed, and gloriously templed, and enshrined. *Hil. lib. ad Constantium* intimates miraculous cures of the Reliques of Martyrs to have been as ancient as his time, yea as the time of the Churches peace [b]. All these things happened in that one age, and were come to this height in lesse than 100 yeares. But here is the wonder most of all to be wondred at, that none of these miraculous signes were ever heard of in the Church, for the first 300. yeares after Christ, untill about the yeare 360; after that the Empire under *Constantine* and his sonnes, having publiquely embraced the Christian faith, the Church had peace, and the bodies of the despised Martyrs, such as could be found, were now bestowed in most magni-

[b] Plus crudelitati vestræ, Nero, Deci, Maximinianæ debemus. Diabolum enim per vos vicimus, Sanctus ubique beatorum Martyrum sanguis exceptus est; dum in his Dæmones mugiunt, dum ægritudines depelluntur, &c. At tu (id est Constanti) omnium crudelitatum crudelissime damno majore in nos, & venia minore, desævis, &c.

magnificent Temples, and there glorioufly enſhrined. And yet had the Chriſtians long before uſed to keep their Aſſemblies at the [c] Cæmiteries and monuments of their Martyrs; how came it to paſſe, that no ſuch vertue of their bones and aſhes, no ſuch teſtimonies of their power after death, were diſcovered untill now?

Babylas his bones were the firſt that all my ſearch can find, which charmed the devill of *Daphne*, *Apollo Daphnæus*, when *Julian* the Apoſtate offered ſo many ſacrifices to make him ſpeak; and being asked why he was ſo mute, forſooth, the corps of *Babylas* the Martyr, buried neere the Temple in [d] *Daphne*, ſtopped his windpipe. I feare, I feare here was ſome hypocriſie in this buſineſſe, and the devill had ſome feat to play: the very name of *Babylas* is enough to breed jealouſie, it is an ominous name, the name *Babylas*; yea, and this happened too at *Antioch*, where *Babylas* was Biſhop and Martyr in the perſecution of *Decius*. Would it not do the devill good, there to begin his Myſtery, where the Chriſtian name was firſt given to the followers of Chriſt? howſoever this was then far otherwiſe conſtrued, and a conceit quickly taken, that other Martyrs bones might be found upon triall, as terrible to the devill, as thoſe of *Babylas*; which was no ſooner tryed, but experience preſently verified with improvement, as you heard before; ſo that all the world rung ſo with wonders done by Martyrs, that even holy men, who at the firſt ſuſpected, were at length ſurpriſed, and carried away with the power of deluſion.

Beſides the ſilence of all undoubted [e] antiquity of any ſuch ſepulchrall wonders to have happened in the former ages, the very maner of ſpeech, which the Fathers living in this miraculous age uſed, when they ſpake of theſe things, will argue they were then accounted novelties, and not as continued from the Apoſtles times. *Chryſoſtome* in his Oration *contra Gentiles*, of the buſineſſe of *Babylas*

c See *Clem. Con. fol.* 106.

d A delicate Suburbs of *Antioch.*

e Adde, that no ſuch thing could bee, ſo long as they uſed to pray for Martyrs, as well as others of the dead. See *Clem. & alios.*

Babylas speaks thus; ἔιτις ἀπιστεῖ τοῖς ὑπὸ τῶν Ἀποστόλων γεγενημένοις τὰ πάροντα θεωρῶν παν εσθωτῆς ἀναισχυνίας: *If any man beleeves not these things, which are said to be done by the Apostles, let him now beholding the present, desist from his impudency. Ambros. Epist. ad sororem Marcellinam,* relating of a peece of the speech he made, upō the translations of the bodies of *Gervasius* and *Protasius*, and the miracles then shewed, *reparata* (saith he) *vetusti temporis miracula cernitis: You see the miracles of ancient times* (he means the time of Christ and his Apostles) *renewed.* S. *August. lib. de civ. Dei* 22. *cap.* 8. in a discourse of the miraces of that time, saith; We made an order to have bills given out of such miracles as were done, when we saw the wonders of ancient times renewed in ours: *Id namque fieri volumus, cùm videremus antiquis similia divinarum signa virtutum, etiam nostris temporibus frequentari, & ea non debere multorū notitiæ deperire.* But alas, now began the ὕστεροι καιροὶ, this was the fatall time, and thus the Christian Apostasie was to be ushered; If they had knowne this, it would have turned their joyous shoutings and triumphs, at these things, into mourning.

The end, which these signes and wonders aimed at, and at length brought to passe, should have made them remember that warning which was given the ancient people of God: *Deut.* 13. *If there arise among you a Prophet, or a dreamer of dreames, and giveth thee a signe or a wonder; & that signe or wonder come to passe, whereof he spake unto thee, saying, Let us goe after other Gods and serve them; thou shalt not hearken unto the words of that Prophet, or dreamer of dreames: for the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your soule.* But why should I go any further, before I tell you, that even in this also, the idolatry of Saint-worship was a true counterfeit of the Gentiles idolatry of Dæmons? Did not

In which respect διδασκαλίαι δαιμονίων though the Genitive case were taken actively, would signifie the Idolatry of Saint-worship, *viz.* the worship of the dead, which the Devils are wont thus to counterfeit.

Dæmon-worship enter after the same manner? was it not first insinuated, and afterward established by signes, and wonders of the very selfesame kinde, and fashion? Listen what *Eusebius* will tell us in his fifth book *Præparat. Evangel. cap.* 2. according to the Greek edition of *Rob. Stephen*, when (saith he) those vvicked spirits (as he proved thē to be vvhich vvere vvorshipped under the names of Dæmons) savv mankinde brought off to a deifying of the dead (he means by erecting statues, and ordaining ceremonies and sacrifices for their memorials) ἐγγυθεν ἔφεδροι καὶ συνεργοὶ τῆς πλάνης παρῦσαν; they insinuated themselves, and helped forward their errour: Κινήσεσι τισι τῶν ξοάνων ἅ δη ἐπὶ τιμῇ τῶν κατοιχομείων ἀνδρῶν πρὸς τῶν παλαιῶν ἀφιέρωται by certaine motions of the statues, which anciently vvere consecrated to the honour of the deceased: as also ταῖς δὶα χρησμῶν φαντασίαις, θεραπείαις τε σωμάτων by ostentation of oracles and cures of diseases, whereby they then superstitious ranne headlong, sometimes to take them to be some heavenly povvers and Gods indeed, and sometimes to be τᾶς τῶν τε θεοποιημένων Ηρώων ψυχὰς; the soules of their deified worthies. And so (saith he) the earth-neighbouring-Dæmons which are the Princes of the Ayre, those spiritualities of wickednesse, and ring-leaders of all evill, were on all hands accounted for great Gods: ἥτε τῶν παλαὶ νεκρῶν μνήμη τῆς μείζονος ἠξιοῦτο θεραπείας; and the memory of the ancients deceased was thought worthy to be celebrated with a greater service; the features of whose bodies the dedicated images in every city seemed to represent; but the soules of them, and those diviner and incorporall powers, οἱ φαῦλοι Δαίμονες κοθυπεκρίνοντο δὶα πολλης τῆς τερατοποιίας; the wicked Dæmons counterfeited by working many miracles.

Here *Tertullian* also speaks in his Apology to the Gentiles, *cap.* 21. *in fine. Quærite ergò si vera est ista divinitas Christi: si est ea quâ cognitâ ad bonū quis reformetur, sequitur*

tur ut falsa renuntietur, compertâ imprimis illâ omni ratione, quæ delitescens sub nominibus & imaginibus mortuorũ, quibusdã signis et miraculis, et oraculis, fidẽ divinitatis operatur. Search therfore this Deity of Christ, whether it be true, or not; if it be that, by the knowledge whereof a man shall be reformed to good, it followes then, that the false be renounced; especially, that whole mystery (he means of Gentiles Idolatry, and Dæmon-worship) being discovered, which under the names and Images of the dead, through Signes, Miracles and Oracles, obtaineth an opinion of Divinity.

Chrysostome shall conclude, who in his Oration *In* * *Iudaizantes* saith, that the Dæmons of the Gentiles wrought Miracles for the confirmation of Paganisme, καὶ γὰρ ἐκεῖνοι πολλὰ πολλάκις διὰ τῆς αὐτῆς τέχνης νοσήματα ἀπέλασαν, καὶ πρὸς ὑγιείαν τοὺς κάμνοντας ἐπανήγαγον: τί οὖν κοινωνῆσαι δεῖ τῆς ἀσεβείας διὰ τοῦτο μὴ γένοιτο. For (saith he) they oftentimes by their skill cured diseases, and restored to health those that were sick; what should we partake therefore with them in their impiety, because of this? God forbid. Then he addes out of *Moses, Deut.* 13. that which we even now quoted; which, had it bin as well applyed to the miracles amongst Christians present, as it was to those of the Gentiles past, perhaps he that spoke it, would have questioned something which he inclined to beleeve.

Savil. Tom. 6. p. 376. alii Hom. prim. adversus Iudæos.

The second particular I named of ὑποκρισις ψευδολόγων, was fabulous; Legends of the Acts of Saints and Martyrs; this was also another means to advance the doctrines of Dæmons. For the true acts and stories of Martyrs being extinguished for the most part, by the bloody Edict of *Diocletian*, they now began to supply again that losse, by collecting such tales as were then current of them, and adding thereto such miracles as were fabled after death; fashioned all to the best advantage of what they meant to promote in the Church, and was already on foot in

the ſame. Such was that wherwith the good Father *Gr. Nazian.* was abuſed in his funeral Oration upon *Cyprian* and many others of the Greek Churches; that *Cyprian*, that great *Cyprian*, who was both Citizen and Biſhop of *Carthage*, in the reign of *Decius* (for of him *Gregory* ſpeaketh expreſly) even being formerly a Conjurer, and falling into love with a Chriſtian Virgin *Juſtian*, ſome ſay of *Antioch*, when as by wooing and ordinary means he could not win her unto his will, he went about to prevaile with Magick ſpels and conjurations; which the Damſell perceiving, ſhe having recourſe to God, fell to work againſt him with prayer and faſting, and in her devotions alſo beſought the Virgin *Mary* to ſuccour her a Virgin in that jeopardy: by which means *Cyprians* Magicall inchantments were fruſtrated, and he convinced thereby, became a Chriſtian. All which *Baronius* himſelfe confeſſes to be a fable, as well he might, it being unknowne both to *Pontius* his Deacon, who lived with him, and wrote his life; and to the Weſtern, and African Churches, where he lived and dyed: who knew, and who could know better, that in his Paganiſme he was not a Magitian, but a Profeſſour of Oratory at *Carthage*, far enough from *Antioch*, and converted by one *Cæcilius*: Nevertheleſſe, we have cauſe to think, that this tale, together with the like, ſerved not a little for the advancement of the myſtery of Dæmons in the Eaſtern Churches; when we ſee our Adverſaries ſo willing to have that paſſage (as ſeems by their often alledging it) of calling upon the bleſſed Virgin to be authenticall, notwithſtanding they know (which the Greeks ſo wel could not, he being a Latine Biſhop) that the whole ſtory muſt needs be a fable. Of this ſtamp are the well known Legends of our Latine Churches, which almoſt all of them drive principally at this mark; it being alſo the ordinary concluſion of their tales (ſure of our Engliſh) that ſince God hath done thus and thus by this holy Martyr, or ſith God hath with

with ſuch miracles honoured this Martyr, let us pray unto him, that by his merits and interceſſion we may obtain ſalvation. Nor is it a late device; *Greg. Turonenſis* above a thouſand years ago in his two books *De miraculis martyrum*, as his fabulous narrations, (which yet many of them he refers to others before him) are excellently well framed for the promotion of Saint-worſhip; ſo in the Concluſion of them he Plainly confeſſes, that that was his ayme ſhutting up his firſt book thus. *Unde oportet & nos eorum Patrocinia expetere, ut eorum mereamur Suffragiis, vel quod noſtris digni non ſumus meritis obtinere, eorum poſſumus Interceſſionibus adipiſci, &c.* His ſecond thus; *Ergò his miraculis lector intendens intelligat, non aliter niſi Martyrum reliquorumq́, amicorum Dei adjutoriis ſe poſſe ſalvari, &c.*

This *Gregory* of *Towers* died *Anno* 596.

But among the Greeks *Simeon Metaphraſtes* hath a ſtrain beyond us all, who makes prayers for many of his Martyrs, wherein they deſire of God, that whoſoever ſhould pray unto him in their names, or have recourſe to their ſepulchers, when they were glorified, might obtaine whatſoever they ask, yea remiſſion of ſins it ſelfe: which becauſe it is ſo ſingular a counterfeit of a lying Greek, I ſhall not do amiſſe to inſert the particulars, together with ſomething about the occaſion and time of this device.

But I finde now the ſame in the *Aurea Legenda* of the following Martyrs, ſave the firſt, which is not there. S. *Barbara* is but the Appendix.

In the Martyrdom of *Anaſtatia*, a Roman Virgin, under *Diocletian*, he tels us if we be ſo wiſe as to beleeve it,

That at the time of her ſuffering, when ſhe had, as was fit, given thanks unto God, and prayed for the happy accompliſhment of her Martyrdom, and afterward made ſuit for thoſe who being ſick ſhould have recourſe unto her (*viz.* after death) thee heard a voice from heaven certifying, that what ſhe had asked was granted her.

Saint

Saint *Barbara*, a Virgin of *Heliopolis*, martyred under *Maximilianus*, he makes, under the Executioners hand, to pray in this manner:

And thou O King (God) now heare my prayer, that whoſoever ſhall remember thy name, and this my conflict, no peſtilent diſeaſe may enter upon this houſe, nor any other of thoſe evils, which may bring damage, or troubles to the bodies of men. She had no ſooner ſpoken, ſaith he, but a voice was miraculouſly heard from heaven, calling her and her fellow Martyr *Julian* to the heavenly places, and promiſing alſo that thoſe things, which ſhee had asked, ſhould be accompliſhed.

In Saint *Blaſius* (who ſuffered, ſaith *Baronius*, under *Licinius*) our *Simeon* tels us.

That when a woman came unto him to cure her ſon, who had a fiſh-bone ſticking in his throat, he prayed in this manner: *Thou O Saviour, who haſt been ready to help thoſe who called upon thee, heare my prayer, and by thy inviſible power take out the bone which ſticks in this child, and cure him: and whenſoever hereafter the like ſhall befall men, children, or beaſts, if any of them ſhall remember my name, ſaying, O Lord haſten thy help through the interceſſion of thy ſervant* Blaſius, *doe thou cure him ſpeedily, to the honour and glory of thy holy Name.*

Again, he tels us, while they were carrying him before the Preſident, he reſtored to a poor widow a hog, her only hog, which a Wolfe had taken away from her. And when as afterward, in ſigne of thankfulneſſe, ſhee brought the hogs head and his feet boiled to the Martyr in priſon, he bleſſing her, ſpake in this maner: *Woman in this habit celebrate my memoriall, and no good thing ſhall ever be wanting in thy houſe from my God: yea and if any other, imitating of thee, ſhall in like manner celebrate my memo-*

riall,

rial, he shall receive an everlasting gift from my God, and a blessing all the dayes of his life.

When he comes to suffer, he makes him pray to God thus: *Here me thy servant, and whosoever shall have recourse to this thine Altar,* (he means himselfe) *and whosoever shall have swallowed a bone or a prickle, or be vexed with any disease, or be in any affliction, necessity, or persecution, grant Lord to every one his hearts desire, as thou art gracious and mercifull, for thou art to be glorified now and evermore.*

When he had thus prayed (saith he) Christ descended from heaven in a cloud, and overshadowed him: and our Saviour said unto him, *O my beloved Champion, I will not onely doe this, but that also which thou diddest request for the widow; and will blesse also every house which shall celebrate thy memory, and I will fill their store-houses with all good things, for this thy glorious confession, and thy faith which thou hast in me.*

Saint *Catharine*, whom he cals *Ægatharina*, a Martyr of *Alexandria*, under *Maximilianus*, he makes to pray thus at her Martyrdome.

Grant unto those, O Lord, who through me shall call upon thy holy Name, such their requests as are profitable for them, that in all things thy Wondrous Works may be prayed now and evermore.

But above all the rest, *Marina's* prayer, whom we Latines call Saint *Margaret*, is compleat, and for the purpose; she suffered under *Diocl sian*, and thus she prayed, if you dare beleeve *Simeon.*

And now, O Lord my God, Whosoever for thy sake shall Worship this Tabernacle of my body, which hath fought for thee; and whosoever shall build an Oratory in the name

of thy handmaid, and therein offer unto thee spirituall sacrifices, oblations, and prayers; and all those who shall faithfully h *describe this my conflict of Martyrdome, and shall reade and remember the name of thy handmaid; give unto them, most holy Lord, who art a lover of all the good, and a friend of soules, remission of sinnes; and grant them propitiation and mercy, according to the measure of their faith, and let not the revenging hand come neere them, nor the evill of famine, nor the curse of pestilence, nor any grievous scourge; nor let any incurable destruction either of body or soule betide them. And to all those who shall in faith and truth adhere to my house* (her Oratory or Chappell) *or unto my name, and shall unto thee, O Lord, offer glory and praise, and a sacrifice in remembrance of thine Handmaid, & shall aske salvation and mercy through me, grant them, O Lord, abundant store of all good things; for thou alone art good and gracious, and the giver of all good things for ever and ever. Amen.*

h O happy Simeon.

While she was thus praying with her selfe (saith i *Simeon*) behold there was a great earthquake, yea, and the Lord himselfe, with a multitude and host of holy Angels standing by her, in such sort as was perceptible to the understanding, said; *Be of good cheare* Marina, *and feare not, for I have heard thy prayers, I have fulfilled, and will in due time fulfill whatsoever thou hast asked, even as thou hast asked it.*

i If she prayed this praver with her selfe, by what revelation was it made knowne to others?

Thus saith *Simeon*; who nevertheless in the very entrance of this his tale of *Marina*, or *Margaret*, complains much, forsooth, that not a few of these narrations of the acts of Martyrs, were at the beginning forgot, yea profaned (as he saith more truly then he was aware of) *Evidentissimis Dæmoniorũ doctrinis*. Besides, he calls I know not what narration of the Virgins Martyrdome, in that sort corrupted, *dictio Dæmoniaca*; but for his own part, he would reject all counterfeit fables, and tels us nothing but the truth; which how honestly he hath performed, and

and what touchſtone he uſed, let the Reader judge. [b] *Baronius* I am ſure is quite aſhamed of him, who though he can be ſometimes content to trade with not much better ware, yet this of *Simeons* he ſuppoſes wil need very much waſhing and cleanſing, before it be merchantable..

b In notis ad Martyrologium Roman. Jul. 13.

But for the better underſtanding of this myſtery of iniquitie, and what neceſſity there was of ſuch deſperate ſhifts, when time was; ye ſhall know, that this *Simeon* lived towards the end of that time of great and long oppoſition againſt idolatry, in the Greek and Eaſterne Churches, by divers Emperours, with the greateſt part of their Biſhops, peeres, and people, laſting from about the year of our Lord 720, till after 840, that is, 120 years; which was not againſt Images only, though they bare the name; but the worſhip of Saints, and their reliques; the ſtate whereof ſhall not be amiſſe to repreſent out of ſuch records of Antiquity, as our Adverſaries themſelves have been pleaſed to leave us; if it be but for their ſake who ſo often ask us, whether there were ever any of our religion before *Luther*. Let us therefore heare what Writers of their own ſect, ſuch as then lived, and were eye-witneſſes, will tell us. *Leo Iſaurus* (ſaith *Theophanes, miſſel. lib.* 21. *cap.* 23.) erred not only about the [c] reſpective adoration of venerable Images; but about the interceſſion of the moſt chaſt Mother of God, and all the Saints, whoſe reliques alſo the moſt wicked man abominated, like unto his maſters the Mahumetans. This was the firſt of thoſe Emperours: the next was *Conſtantinus*, whom they ſirnamed *Copronimus*, of whom the ſame Author (*ibid. c. ult.*) ſpeaks as followeth: *This pernicious*, (ſaith he) *inhumane, and barbarous Emperour abuſing his authority tyrannically, and not uſing it lawfully, at the very beginning made an Apoſtaſie from God, and from his undefiled Mother, and from all his Saint.* Again, *lib.* 22. *cap.* 4. *Upon the twenty ſixth yeare of his reigne he ſhewed himſelf wicked, beyond the frenzie of the Mahumetans, to all that*

[c] Κατὰ τὴν τῶν ἁγίων εἰκόνων προσκυνήσιν.

were Orthodox (so he calls Idolaters) *under his Empire, Bishops, Monks, Lay-men, and others his subjects: every where, as well by writing as by speech, banishing, as unprofitable, the Intercession of the holy Virgin and Mother of God, and of all the Saints, through which all succour is conveyed unto us; and causing their holy reliques to be rejected and despised: and if the relikes of any notable Saint, soveraigne both to body and soule, were knowne to lye any where, and were, as the manner is, honoured by those which were religious, presently he threatned such as these with death as wicked doers, or else with Banishment, proscriptions, and torture. As for the reliques acceptable to God, and esteemed by the possessours as a treasure, they were taken from them, from thence forward to be made hatefull things.*

Againe, *cap.* 48. of the next yeere.

If one getting a fall, or being in pain, chanced to utter the usuall language of Christians, saying, O Mother of God help me; *or were found keeping vigils, &c. he was adjudged as the Emperours enemy, and stiled* Immemorabilis, *unworthy of memory; this was a title of infamy.*

Again, *cap.* 54. *anno regni* 31.

If one were found to have a relique but to keep (that is, though he worshipped it not) *yet nevertheless did* Lichanodraco *the Emperours President burn it, and punish him that had it as a wicked doer.* Thus farre *Theophanes.*

Habetur in operibus *Damasceni* auctis, interprete *Iacobo Billio*, ex Reginæ matris bibliotheca, & apud *Surium*, *Tom.* 6. *Nov.* 28.

Heare now what the Author of the Acts of Monk *Stephen*, whom the same Emperour made one of their Martyrs for patronizing Idols, can tell us; heare what hee saith of the great Councell of *Constantinople*, held in this Emperours reigne against Images.

O Christ, how should I not admire thy lenity! —To that height did those most impudent tongues yet further breake out,

out, that they were not afraid to utter that monſtrous and impious ſpeech, viz. *that the very Virgin Mother of God her ſelfe was now after her death unavailable, and no uſe to be made of her, nor could ſhe help or protect any one.*

The ſame Author thus deplores the ſtate of thoſe times, abuſing the words of *Pſalme* 79.

O God the heathen are come into thine Inheritance; thy holy Temple have they defiled, and made Hieruſalem an heap of ſtones; The dead bodies of thy ſervants have they given to be meat to the fowles of the ayre, and the fleſh of thy Saint unto the beaſts of the earth; that is (ſaith he) *the venerable and ſacred reliques of Martyrs, quas partim igni, partim mari, partim denig, (ô facinus orbi univerſo damnum ferens) precipitiis tradiderunt;* which they caſt partly into the fire, partly into the water (O villanous act whereby the whole world is damnified) partly threw downe into precipices.

There is nothing yet in theſe relations will doe any man hurt, by engendring a miſconceit, eſpecially if he remember the tale is told by malicious Adverſaries, that counterfeit reliques were plentifull in thoſe dayes as wel as now: That *Hezekiah* brake in pieces the brazen Serpent, made by Gods own commandement, a holy monument and type of Chriſt, when it was once abuſed to Idolatry.

After the death of this Emperour *Conſtantine*, and his ſonne, who reigned not long after him, the idolatrous faction, under *Conſtantine* his nephew, and the Queen mother *Irene*, againe for ſome yeares prevailed; and that ſo farre, as to packe a [b] Councell, the Biſhop of *Rome* having a maine ſtroke therein; whereby the former Councell of *Conſtantinople* was condemned, and the worſhip of Images again eſtabliſhed. But *Leo Arminius* comming to the Empire, the Orthodox part again prevailed, as before they had done, during the reigne of three Emperours more

b Called the ſecond of *Nice.*

more. The laſt Emperour of the oppoſers of Idols was *Theophilus*, the laſt Patriarch *John*, and that to the very end; the Idolatry of Saint-worſhip was oppoſed more or leſſe, as well as that of Images, as may be gathered out of that ἐπινίκιον, or the ſong of triumph, which the Greeks uſed to ſing the firſt Sunday in Lent, for a memoriall of their laſt and finall conqueſt of the oppoſers of Images, ever ſince that time, where in the Hymne of *Theodorus Ode* 8. I find this verſe, Τὰ ἱερὰ τῶν ἁγίων λείψανα καὶ τὰς εἰκόνας αὐτῶν, Λήζιξ ὁ δεινὸς, ἅμα τῷ Ἰωάννῃ, ἅδ' ὅλως προσκυνεῖσθαι, ἔφασκον ἀνόμως οἱ ἀρνηταὶ τῆ εὐσεβείας: (*i. e.*) *The ſacred reliques of the Saints, and their Images, were not at all to be worſhipped, ſaid moſt wickedly the renouncers of piety, the barbarous* Lezick *and* Joh. This *John* is that Patriarch of *Conſtantinoble*, which I ſaid was the laſt of the oppoſers of Idols, & is often mentioned in this ſong, as is alſo *Lezick*, but what he was is uncertaine. But the whole ſtory being delivered unto us only by profeſt enemies, if they ſhould faſten no worſe calumnies upon the oppoſite ſide than yet you have heard, you would think perhaps that the Patrons of Idols then were farre more ingenuous to their Adverſaries, than we find their Succeſſours now.

Habetur apud Baron. an. 842. 28.

Heare therefore ſomething of this kind alſo, that you may ſee as they agreed with us in the ſame profeſſion againſt Idols, ſo did they alſo in ſuffering the like ſlanderous lyes from their Adverſaries; in diſcourſing whereof I ſhall bee nearer to κατηχήσις ψευδολόγων than I was before.

In that great Councell of 338. Biſhops, held at *Conſtantinople* againſt Idols, under *Cõſtantinus Copronymus*, were, by ſome that wiſhed wel to Saint-worſhip, though they conſented againſt Images, theſe two Canons inſerted into the firſt draught of the definition of the Synod. Firſt, if any one ſhould not confeſſe the holy & ever bleſſed Virgin *Mary*, truly & properly *Deipara*, (the Mother of

of God) to be higher then any visible or invisible creature, and with a sincere faith implores not her intercession, let him be Anathema. Secondly, If any one shall not confesse all the Saints which have been from the beginning of the world untill now, to be honourable before God both in soule and body, or shall not intreat their prayers, let him be Anathema: which, when the definition came to be read in the Councell, the prevailing part of the Fathers caused to be blotted out; [a] whereupon that slander, fastned on them by their enemies, may seem to have taken the first hint, as if forsooth by their rejecting these two foisted Canons, they had therefore denied whatsoever was contained in them, as that the Virgin *Mary* was *Deipara*, or Mother of God; or that the Saints were to be honoured so much, as with that honourable title of Saints.

For *Cedrenus* would make us beleeve, that this Emperour *Constantine* published a generall law, θεσμὸν καθολικὸν, that none of the servants of God should in any wise be called *Saints*; yea, that such of their reliques as were found, should be despised, and their intercession not to be prayed for; because, said he, they can availe nothing. The prophane wretch added (saith the same Authour) Let no man pray for the intercession, no not of *Mary*, for she can do him no good, ἀλλα μηδὲ θεοτόκον αὐτὴν ὀνομάζεσθαι; moreover, that she could not be called *Deipara*, the Mother of God. Then he tels us, that he compared the blessed Virgin, after she was delivered of Christ, to a purse of gold, after it is emptied of the gold that was once in it. The same with *Sedrenus*, almost word for word, hath *Suidas*, so that the one may seem to have been transcribed out of the other.

But *Theosterictus*, one who lived at the same time, whereas *Cedrenus* was more than 240 yeers after, seems much more ingenuous, for in his funerall Oration upon *Nicetas*, a [b] Confessour of those times, whose Disciple he

a μετὰ τὴν ἔκδοσιν ἀτῶν ταύτην, καὶ τὴν τῶν πρεσβείων εὐπρόσδεκτον τῷ θεῷ προσαγωγὴν ἀπεβαλοντο λειώσαντες ταύτην ἐκ τοῦ δε αὐτῶν συγγράμματος, καὶ τοῦτο ἴσασι πάντες, saith the Confuter. *Conc. Nic. 2. act. 6. tom. 6.*

Apud Surium Apr. 3. tom. 2.

b Vnder *Leo Arminius.*

he was, relating otherwise the same things that *Cedrenus* and *Suidas* doth; yet when he comes to the story of the purse, he brings in the Emperor, expresly calling the Virgin *Mary Deipara*; but finds fault, that he would not vouchsafe her the name *Saint*. *Ita Deiparens Maria* (b saith he) *neque enim sanctam dignabatur nominare illam* (saith *Theosterictus*) *indignus ille; quo tempore Christũ in se habebat, valdè honoranda illa erat; ex quo autem tempore illum peperit, nihil differebat à reliquis.* Indeed it seemes at the wiping out of these fore-mentioned Canons, there passed something in the Councell (as is wont in such disputes) concerning an indifference or lawfulnesse in ordinary speech to mention such places, as were dedicated to the memory of Saints, without the addition of the name Saint. For I find that *Stephen* the Monk, afterward forsooth a Martyr, at what time the Emperour sent some of the Bishops and others unto him, to require his subscription to the decree of the Councell, thus expostulates with them: *Did ye not* (saith he) *discard that adjective* Saint *from all the just, from all the Apostles, from the Prophets, Martyrs, and other godly men? For it was bravely decreed by you, That when any one were going to any of these, and were asked whither he went, he should answer to the Apostles, to the forty Martyrs; or being asked whence he came, he should in like manner say, From the Temple of Martyr* Theodore, *or from the Temple of the Martyr* George.

b *Viz.* The Emperour.

But *Theosterictus* tels the same thing of the Emperour *Constantine* himselfe. *Sanctos Martyres* (saith he) *quantum in ipso erat, honore privavit, cum præceperit illos non esse sanctos appellandos; sed simpliciter nominari Apostolos, quadraginta Martyres,* Theodorum, Georgium, *& alios similiter*: he deprived, as much as in him lay, the holy Martyrs of honour, in that he commanded, they should not be stiled *Saints*, but simply named the forty Martyrs, *Theodore, George, &c.* Whereby it appeares, that this law

(whatsoever it was that these Authors charge the Emperour with) was something which proceeded from the Councell it self, as Monk *Stephen* even now charged them. Besides, that it was something onely about the calling of places dedicated to Saints, though our Authors (as Calumniators use) tell it of Saints at large.

Lastly, it seemes to have growne upon some question, how farre, and in what kind, Saints were to be honored, which was occasioned by the wiping out of those Canons afore-mentioned.

Johannes Curopalata and *Cedrenus* relate, that *Michael Balbus*, the last save one of the Emperours that opposed Idols, ἐθέσπισε μὴ τινι τῶν γεγραμμένων εἰκόνων κἂν σοῦ γραφόμεναι τύχοιεν τῶν (Ἁγίοις) φώνην ἐγχαράττεσθαι; ordained, that the word Saint should not be set upon any Images wheresoever they were painted (for this was, and as some say * is yet, the fashion of the Greeks, to adde the names of the Saints to the Images that represent them) now if any such thing as this were done, or discoursed of, in the dayes of *Constantinus*, whom they call *Copronimus*, you may easily ghesse what fuell it might adde to the fire of that slander we speak of.

* *Possevinus in sua Moscovia.*

But why should we trouble our selves any longer to find out the originall of that, which we are certain was a notorious lie ? for it is apparent in the definition of the Councell it selfe, which is thus calumniously charged, that they both give the title of Saints often to the Apostles, Fathers, and others, and of *Deipara* to the blessed Virgin. I shall not need to recount every place where they give the title of Saint to particulars; heare but what they say in generall: *Sancti qui Deo placuerunt, & ab ipso sunt*, τῷ ἀξιώματι τῆς ἁγιότητος, *dignitate sanctitatis honorati vivunt semper Deo, licèt hinc migraverunt*: the Saints which pleased God, and are by him honoured with the dignity of Saint-ship, though they be departed hence, yet to God they live alwayes. Againe, *Nefas est Christia-*

nis, Δαιμονολατρων ἐθῶν, *Dæmonum cultricum Gentium moribus uti, et Sanctos qui tali et tantâ gratiâ resplendebunt (sc. conregnare cum Christo, et judicare orbem terrarum et conformes fieri gloriæ ipsius) in gloriâ & mortuâ materiâ*, ὑβριζειν, *contumeliâ afficere*: It is unlawfull for Christians to use the fashions of Gentiles, who worwipped Dæmons or Devils; and in a base and liveleſſe matter (they meane Images) to dishonour the Saints, who shall one day shine in such and so great grace and glory, *viz.* to reigne with Christ and to judge the world, and to be made like to his glory, as they said a little before *Concil. Nicen. 2. Act 6. Tom. 4.*

As for the other part of the calumny, about stiling the Virgin *Mary*, *Deipara*, heare not onely what they practised, but what they expressly decreed, *ibid. Tom. 6.* εἴ τις οὐχ ὁμολογεῖ Θεὸν τὴν κατ' ἀλήθειαν τὴν Ἐμμανουὴλ, καὶ διὰ τοῦτο Θεοτόκον εἶναι τὴν ἁγίαν παρθένον, Ἀνάθεμα: If any one shall not confesse God to be truly Emanuel, and therefore the holy Virgin to bee *Deipara*, the Mother of God, let him bee *Anathema*. Here the blessed Virgin hath both the name of Saint (ἁγία) and Θεοτόκος, *mother of God* given her. All this you shall find in the sixth act of the idolatrous Councell of *Nice*, where the enemies, while they would confute the definition of the Synod of *Constantinople*, have preserved it, which else had utterly perished, as the Act thereof have done.

Now judge whether *Constantine* and his Councell were guilty or not, of what the idolatrous action charged them with. We may wonder the lesse at this notorious impudency of lying companions, seeing we have like experience of such calumnies fastened upon our selves this day; though there be so many thousand eyes and eares, and writings too, which confute them.

And thus you have seen what manner of times they were, about the end of which our *Simeon Metaphrastes* lived. Was it not high time for him think you, and those hands

hands to which he was beholding (for I will not charge him withall) to ply the old craft, and reenforce the Legends with new lyes, when the credit of Saint-worship lay thus a bleeding? It is not credible they would be so much wanting to themselves. And it is as apparent, that those tales of the new strain, which we had out of *Simeon*, were coined in this age, and not before; For if any such thing had been knowne, or delivered from elder times, how came it to passe, no notice thereof was given us by any writer of Ecclesiasticall story, by any Father, by any Compiler or forger of Martyrs lives and miracles till now? Certainly so miraculous and wonderfull things, as voyces from heaven, and Christ descending thence in a cloud, and the like, had been worth the telling: But alas, they could speak but little of these Martyrs, save only the names and times of their sufferings. And thus I end my digression, which yet I hope hath not been altogether impertinent to the present argument.

The last particular of ὑπόκρισις ψευδολόγων, the *Hypocrisie of lyars* I made to be *counterfeit writings*, under the names of the first and best Antiquity: S. *Peters* liturgy; the Liturgy of S. *James*; *Matthew*; *Marke*; the Apostles Councell at *Antioch*; soysted works under the names of *Austin*, *Origen*, *Cyprian*, *Athanasius* and others. Through which we need not doubt, but the doctrine of Dæmons was promoted, when we see some not ashamed still to maintaine it, by these counterfeit authorities.

Thus you see, how the first-borne and the most ancient part of the doctrine of Dæmons, the *Deifying* of *Saints* & *Martyrs*, was advanced by the hypocrisy of liars. The same you shall find to have bin verified also in the advancing of the *next-born Dæmon-changling Image-worship* and of the third the *Idolatry* of the *Masse-God*, all brought in, and established by the means and wayes aforesaid. I need not spend time in historicall allegations, they are well enough knowne; and *primum in unoquoq; genere est men-*

sura consequentium. By that I spake of the first, you may Judge of those which follow; yet for Images I will tell you a story or two for a tast: *Bale* our Country man (*Script. Illust. Britan. Cent.* 11. *ca.* 91. 99.) relates, that about the yeare 712. one *Egwin* of *Worcester* published in writing certain Revelations, yea expresse Visions he had seene, wherein he was enjoyned to set in his Diocesse of *Worcester* the Image of the blessed Virgin, for the people to worship; which Pope *Constantine* the first having made him confirme by oath, not onely ratifyed by his Bull; but caused *Brithwald* the Arch-bishop to hold a Councell of the whole Clergy at *London*, to commend them to the people.

In that Idolatrous Councell of the second of *Nice*, one of their proofes, among many the like for worshipping of Images, is a tale quoted out of I know not what *Sophronius*, of a certain Recluse, who using to worship an Image of the Virgin *Mary*, holding *Christ* in her armes, had been a long time tempted by the Divell to fornication; whereat on a time the old man being much aggrieved, the Devill visibly appearing told him in plaine termes (but under an oath of secrecy) that hee would never cease to vex him, untill he left worshipping the Image of the blessed Virgin. The Monke notwithstanding hee had made him sweare by the most high, hee should tell no body, yet acquaints one *Abbot Theodore* with the businesse, who not onely allowes of his perjury in revealing it, but gives him this ghostly resolution: συμφέρει δὲ σοὶ μὴ καταλιπεῖν εἰς τὴν πόλιν ταυτὴν πορνεῖον, εἰς ὃ μὴ εἰσέλθῃς, ἢ ἵνα ἀρνησῇ τὸ προσκυνεῖν τὸν κύριον ἡμῶν καὶ Θεὸν Ἰησοῦν Χριστὸν μετὰ τῆς ἰδίας αὐτοῦ μητρὸς ἐν εἰκόνι. It were better he frequented all the Stewes in the City, than not to worship Christ and his mother, in an Image. I am afraid some of their Monk successours still observe this wholesome counsell.

I must tell you also some of the miracles and lyes for laying

laying the foundation of Transubstantiation, and thence advancing the doll of the Masse. A certaine Monke reports, that he saw Jesus Christ in forme of a Child sitting upon the Altar. Another saith yea more then one, that *Wittikind* King of the *Saxons* entring disguised into a Church, and diligently observing the Christians fashion of receiving the Communion saw them put a little pretty smiling boy into their mouthes. These wonders and others of the like apparitions of flesh and bloud began not, till about the end of the 800 yeares But that they might seem ancienter, *Simeon Metaphrastes* hath a forged Legend of *Arsenius* the Hermite; and some body counterfeited the life of Saint *Basil*, under the name of *Amphilochius* his companion, which now they begin to be ashamed of. And for feare the people might suspect that these were illusions, they keep yet some of the flesh and blood which was thus transubstantiated, for a monument, in many Churches. To these apparitions, to make all compleat they tell us of a hive of Bees seene in Saint *Gervais* his Monastery in *Paris*, which built a Chappell of Wax in honour of the Host, which some body put into the hive; and a miracle of an Asse that left his provender to worship the Host; and many other the like: but I have stayed too long amongst them, and therefore let here be the conclusion of ὑπόκρισις ψευδολόγων, that we may passe on to that is yet behind.

Εν ὑποκρίσει κωλυόντων, γαμεῖν, * ἀπέχεσθαι βρωμάτων ἃ ὁ Θεὸς ἔκτισεν, &c.

I Come now to the last description of the means whereby the doctrine of Dæmons was to be advanced, *viz.* through the hipocrisie of such as forbid marriage, and command to abstaine from meats. Who are these? The wonderfull correspondence of the event makes me verily be-

* *Vide opus Hierarchicum seu Cosin. Migalian in Timoth. ubi ex Homero* σίτον καὶ οἶνον ἔδοντες, *It. Oecum.*

beleeve that the Holy Ghost intended here (at least chiefly) to decipher unto us Monks and Doctors of Monkery, by two such marks, as are the chiefe points and grounds of that singularity of life. For prohibition of marriage, and difference of meats are inseparable characters of Monasticall profession, and goe common to all that crew of hypocrites, whether solivagant Hermites, or Anchorites which live alone, or Cœnobites which lived in society. And if we take them joyned together, as our Apostle doth, I think they can befit no other kind of men by way of rule and precept, but these alone. 'Tis true, all Antichrists Priests are forbidden marriage, generally and absolutely; but meats they are not, save onely upon certaine dayes and times, which is not their case alone, but the people also partake with them in the like restraint. But Monks are bound by the vowed rule of their profession, to abstaine from both absolutely and perpetually. Concerning the first heare S. *Chrisostome* speak; *hom. 7. in Math. Nobis & Monachis* (saith he) *omnia mandata Dei sunt communia, præter connubium:* all the commandments of God are common to us, with Monks, besides marriage. Wherefore in the Councell of *Chalcedon* is an expresse Canon, *cap. 16. Ut nec Deo dicata Virgo, nec Monachus nubant*: that no Nun or Monk should marry, (*i. e.*) they might not forsake their profession.

For the second, the abstaining from meats, Saint *Bennet* can tell us best, who is the father and founder of welnigh all the Monks of the West. His rule, which they all bind themselves to observe, saith; *à carnibus omnes abstineant*, let all abstaine from flesh. Againe, *Carnium etiam quadrupedum omninò ab omnibus abstineatur comestio:* let all abstaine together from the eating of flesh of foure footed beasts. Hence is that decree of Bishop *Fructuosus* in *Gratian dist. 5. Carnem cuiquam Monacho, nec gustandi, nec sumendi est concessa licentia:* no Monk hath leave granted him to take, or so much as to tast a piece of flesh.

And

And theſe were the two principall obſervations of the firſt Monks, before they came to be gathered into a ſociety of a common life, under certaine ſet rules. *Paulus Thebæus* the firſt pattern of this kind of life, abſtained as from marriage (whereof there is no queſtion) ſo from all meats, ſave bread and dates. *Anthony* the next eat nought but bread and ſalt, and both drank no other drink but water. *Epiphanius* in his *Anchorate* tels us of differing obſervations in this kind. Some eat no fleſh, but fiſh; ſome neither of both, but fruits and hearbs: ſome eat flying creatures, but abſtained from all beſides. But if you will take meats in this place in a larger ſenſe, you ſhall have a full definition of Monkery, and take in that other Monaſticall principle of renouncing poſſeſſions, & having no propriety in any thing, which they account the ſecond fundamentall principle, next to the vow of chaſtity or ſingle life. Now may not βρώματα, meats, be expounded in this ſenſe? We know the word (Bread) in Scripture ſignifies all things needfull for the maintenance of life; *omnia vitæ ſubſidia*; and therefore we ask them all in the Lords prayer under that name, *Give us this day our dayly bread*. Marke the words of *David* to *Ziba*, 2 *Sam.* 9. *Thou and thy ſonnes, and thy ſervants, ſhall till the land for him* (Mephiboſheth) *and ſhalt bring in the fruits, that thy maſters Sonne may have* לחם food *to eat*. Here *bread* or *food*, is taken for *Mephiboſheths whole maintenance*, the whole profit of the land which *Ziba* tills. *Matth.* 10. 9. 10. *Provide neither gold, nor ſilver, nor braſſe in your purſes, nor ſcrip for your journey, neither coats, nor ſhoes, nor yet ſtaves; for the workman is worthy of his* τροφῆς αὐτοῦ. Here gold, ſilver, braſſe, cloaths, and ſtaves, and all come under τροφὴ, that is, *meat*. In ſtead whereof Saint *Luke* chap. 10. *verſ.* 7. putteth τὸν μισθὸν αὐτοῦ, his *hire*. *Prov.* 30. 8. *Agur* ſaith, *Give me neither poverty nor riches, feed me with* food *convenient for me*, לחם חקי. By all which appeares, that *food* and *meat* in Scripture

Scripture is often taken for τὰ ἐπιτήδεια τῦ σώματος, as Saint *Iames* speakes *cap. 2. vers. 16.* for all provision of things for the use of the body, and this life; maintenance, revenue, estate, possession, why may not then *abstaining from meats* in this Prophesie meane or include abstaining from possessions. *votum paupertatis*, the vow of poverty, and renouncing of the world as the hypocrites call it? to which the following words, εἰς μετάλη-ψιν, are every way plyable as to the stricter sense, and may be read thus: *which God hath created to be enjoyed with thanksgiving of them which*, &c. Let us heare S. *Bennets* rule speak for all. *Nemo aliquid proprium habeat, nullam omnino rem, neq; codicem, neq; tabulas, neque graphiarium, sed nihil omnino:* Let no man have any thing proper or as his owne, no kind of thing, neither book, nor writing, nor Inkehorne, nor any thing at all. And those who had once imposed upon themselves this law, were prohibited forever to returne to the world againe. *Monachis non licere ad saeculum redire, saith the* Canon of a great Councell. Heare a story of S. *Hierome Epist. ad Eustochium.* A certain Monke being dead was found to have been so good a husband, as to have had lying by him one hundred *Solidi*, which he had gotten by weaving of linnen; hereupon great doubt there was, what it should be done withall, whether given to the poore, to the Church, or to what use. But *Pambo*, and *Isidorus*, and the other Fathers (of the Monks) laid their heads together, decreed it should be buried with him, with this blessing; *Pecunia tua sit tecum in perditionem*; thy money perish together with thee. The like sentence gave *Gregory* the great against *Iustus* a Monk, for the like fault, *Dial. 4. c. 55.*

I conclude therefore, that these words are a description of Monkery by such notes as are fundamentall, which way soever we take them, either containing single life and *discrimen ciborum*, the differencing of meats, or the

two

two vowes of chaſtity and poverty, or all three of them, Chaſtity, Poverty, and Abſtaining from meats. As for that other vow of obedience, it was not from the beginning, nor common to all; not to Hermites and Anchorites, but ſuch as lived in common under an head. And theſe are the men through whoſe hypocriſie, and by whoſe meanes the doctrine of Dæmons ſhould be brought in, and advanced among Chriſtians in the latter times.

Now let us ſee and behold with admiration the truth of this part alſo of the propheſie. Where firſt obſerve that this ſingular kinde of life began even juſt at the time when the doctrine of Dæmons was to enter. For *Paulus Thebæus*, and *Anthony*, the firſt patterns thereof, dyed, the former in the reigne of *Conſtantine*, the latter a little before the yeere 360; whence, or neere unto which time, we began our reckoning before of the firſt entrance of Saint-worſhip into the Church. About that time (Monks till then having been confined to *Egypt*) *Hilarion* brought them into *Syria*, and preſently Saint *Baſil* gave them a certaine rule to live together in form of a Polity, and with the aſſiſtance of his brother *Gregory Nyſſen* and *Gregory Nazianzen* (who all entred this new kinde of life) diſperſed them over all *Aſia* and *Greece*; whoſe encreaſe was ſo wonderfull, that almoſt in an inſtant they filled the world, and their eſteem was ſo great, that there was ſcarce a man of note but took upon him this kinde of life.

Though therefore it be moſt true, that our Apoſtles propheſie will be verified, which ſoever of the two, either ſuch as themſelves entred the reſtraint of a Monaſtick life, or thoſe who approved, taught, and maintained the holineſſe of that profeſſion, as the reſt did, were the ring-leaders and Foſter-fathers of this defection; (for both come within the verge of ſuch as forbid marriage, and command to abſtaine from meats) yet wee will not content our ſelves with ſo looſe an application, but ſee what an hand Monks and Friars themſelves (chiefly I ſuppoſe

intended by the holy Ghoſt) had in this buſineſſe.

And firſt in the doctrine of Dæmons, adoring of Reliques, and Invocation of Saints: where that which I firſt ſpeake of ſhall be in the words of *Chemnitius*, leſt ſome more tender of the honour of our fathers upon earth, than of the glory of our father in heaven, might take exception. Heare therefore not mee, but *Chemnitius* in his *examen Concilii Tridentini*: About the yeare of our Lord God 370. *per Baſilium, Niſſenum, & Nazianzenum in publicos Eccleſiæ conventus, occaſione orationum Panegyricarum Invocatio Sanctorum invehi incœpit; eodem tempore cum ab iiſdem authoribus Monachatus ex Ægypto & Syria in Graciam introduceretur. Et videtur* (ſaith he) *hæc ſive portio, ſive Appendix Monachatus fuiſſe.* By *Baſil*, *Niſſen*, and *Nazianzen*, upon occaſion of Panegyricall orations, Invocation of Saints began to be brought into the publicke Aſſemblies of the Church, at the ſame time, when by the ſame Authors the profeſſion of Monaſticall life was brought out of Egypt and Syria into Greece; and it ſeemes (ſaith he) that this was either a part, or an appurtenance of Monkery, &c. Againe ſpeaking of St. *Ambroſe* when he had once turned Monke, howſoever hee was before; *Non tamen nego (inquit) Ambroſium, tandem cum Monachatum a Baſilio mutuo ſumpſiſſet, etiam ad Invocationem Sanctorum inclinare cœpiſſe, ut patet ex libro de viduis.* I deny not (ſaith he) but *Ambroſe* at length, when he had once borrowed Monkery from *Baſil*, began alſo to incline to the Invocation of Saints, as appeares in his book *De viduis*. Thus *Chemnitius*.

And that you may yet further ſee how operative Monkes were in this buſineſſe, heare Saint *Auguſtine de opere Monachorum, cap.* 28. *Tam multos hypocritas ſub habitu Monachorum uſquequaq; diſperſit Satan, circumeuntes provincias, nuſquam miſſos, nuſquam fixos, nuſquam ſtantes, nuſquam ſedentes. Alii membra Martyrum, ſi tamen Martyrum venditant; & omnes petunt, omnes exigunt, aut ſumptus*

ſumptus lucroſæ egeſtatis, aut ſimulatæ pretium ſanctitatis. The Devill (ſaith he) hath diſperſed in every corner ſuch a crew of hypocrites, under the habit of Monkes, gadding about every Countrey, ſent no whither, ſtaying no where, every where reſtleſſe, whether ſitting or ſtanding; ſome ſell the limbs of Martyrs, if ſo be of Martyrs; and all asking, all exacting either the expence of a gainfull poverty, or the hire of a counterfeit ſanctity. Theſe were thoſe ſurely which occaſioned that reſcript of *Theodoſius* the Emperour, *Nemo Martyrem diſtrahat, nemo mercetur*; *let no man buy, let no man ſell a Martyr*: whereby we may gather what honeſty was like to be uſed amongſt them: we know, *Laudat venales qui vult extrudere merces*; Merchants uſe to commend their commodities. *Gregory* of *Tours*, who lived and died ſomewhat before the yeere 600. tels us this, *Monachos quoſdam Romam veniſſe, ac prope Templum Pauli corpora quædam noctu effodiſſe, qui comprehenſi faſſi ſunt in Græciam ſe ea pro Sanctorum reliquiis portaturos fuiſſe*; That certaine Monks came to *Rome*, and neere unto Saint *Pauls* Church, in the night time, digged up certaine bodies; who being apprehended, confeſſed they meant to have carried them into *Greece* for reliques of Saints. The ſame Author, *l. 9. c. Hiſt. Fran.* relates a ſtory of another counterfeit Monke, who pretended to come out of *Spaine* with Martyrs reliques; but being diſcovered, they were found to be certaine herbs, with bones of Mice, and ſuch like ſtuffe: and hee tels us there were many ſuch ſeducers which deluded the people. And he ſaid true, there were many indeed, and many more than *Gregory* tooke for ſuch, even thoſe hee tooke for honeſt men. For though it muſt not be denyed, but God had ſome of this order which were holy men, and unfainedly mortified, notwithſtanding their errour in thinking God was pleaſed with that ſingularity of life; yet muſt it bee confeſſed, that the greater part were no better than hypocrites, and counterfeits, and

that the lamentable defection of the Christian Church chiefly proceeded from, and was fostered by men of that profession, as in part we have heard already.

And if you can with patience heare him speake, I will adde the testimony of *Eunapius Sardianus*, a Pagan Writer, who lived in the dayes of *Theodosius* the first, about the yeare 400. in the life of *Edesius*, most bitterly inveighing against the Christians for demolishing the renowned Temple of *Serapis* at *Alexandria* in *Egypt*: hee speakes in this manner: *When they had done* (saith hee) *they brought into the holy places those which they call Monkes, men indeed for shape, but living like Swine, and openly committing innumerable villanies, not to bee named; who yet tooke it for a peece of Religion thus to despise the Divinity* (he meanes of *Serapis*:) *for then* (saith he) *whosoever wore a blacke coat, and would demeane himselfe absurdly in publicke, got a tyrannicall authoritie; to such an opinion of vertue had that sort of men attained. These Monkes also they placed at* Canopus, *instead of the intelligible gods, to worship slaves, and those of no good condition; thus bringing a bord of Religion upon men. For having powdered the bones and skuls of such as had beene condemned of many crimes, and punished by a legall course of justice, they made Gods of them; prostrating themselves unto them, and thinking themselves the better for being polluted with Sepulchres: they called them forsooth Martyrs, and some Deacons, yea and Solicitors of their prayers with the gods; being but indeed perfidious slaves, who had beene well basted with the whip, and carried the scarres of their lewdnesse upon their bodies, and yet such gods as these the earth brings forth.*

Thus the wretched caitiffe, and damned dogge, blasphemes the Saints and servants of Christ, who loved not their lives unto death; the dust of whose feet he was not worthy to licke up. Yet may we make a shift to gather hence, what manner of offices Monks were then busied in.

And

And if *Baronius* tooke leave to uſe his teſtimony for the antiquity of Saint-worſhip, why may not I with the like liberty alledge it, to ſhew that Monkes and Friars were ring-leaders therein?

But when the idolatry of Image-worſhip came to bee added to thoſe of Saints, whether Monks and Friars were not the chiefe ſticklers therein, judge when you ſhall hear how it fared with them in that great oppoſition againſt Idols in the Eaſt.

Of *Leo Iſaurus*, the firſt of thoſe Emperours that oppoſed Images, we have this in generall out of the Greek Menology: That hee raged moſt cruelly againſt Biſhops and Monkes, which maintained the worſhip of Images; and that he burnt a whole Cloyſter of ſuch kinde of people in their Monaſtery, together with a famous Library, and all their furniture.

But *Conſtantine* his ſonne made a worſe fray amongſt them. For the Author of the Acts of Monke *Stephen* tells us, That he being reproved and convicted for what hee had done (*viz.* againſt Images) by the religious and worthie profeſſors of Monaſticall life, he raiſed an implacable war againſt them; calling that noble habit, σκοτίας ἔνδυμα, *the veſture of darkneſſe*; and the Monks themſelves, ἀμνημονεύτους, that is, *unworthy of memory*: and beſides, terming them all Idolaters, for the worſhipping of venerable Images.

The ſame is confirmed by *Theoſtericſtus*, another Author of that time, who ſaith, That the whole aime and ſtudy of this Emperour was to extinguiſh and root out the Order of Monks.

And for particulars, heare what *Theophanes* (himſelfe a Monk, and a little ſinged too in this flame, before ended) will informe us.

In the one and twentieth yeere of his reigne hee cauſed (ſaith he) Andreas Calybites, *a worthy Monke, who reproved him for his impiety* (in demoliſhing Images) *to bee*

scourged till hee died, lib. 22. cap. 30. Hist. miscell.

In the five and twentieth yeare of his reigne hee caused Monke Stephen *to be dragged by the heeles in the streets, till being rent in peeces, he died; both for the aforesaid offense, and because he drew and perswaded many to a Monasticall life*, Ibid. cap. 39.

The same yeere the Emperour (saith he) *disgraced and dishonoured the Monasticall habit, publickly commanding every Monke to lead a woman by the hand, so to march through the* Hippodrome, *all the people abusing them, and spitting upon them*, Ibid cap. 40.

In the seven and twentieth yeare, the Monasteries (hee saith) *partly he destroyed to the very foundations, partly bestowed them upon his Captaines and Souldiers*, Ibid. cap. 49.

In the same yeere, when he could not draw Peter a Metra, *a famous* Stylite, *or Pillar-Monke, unto his opinions, he caused him likewise to be dragged by the heeles, and his body cast out into the streets*, Ibid. cap. 48.

In his thirtieth yeere, his Prætor, or Deputy Lichanodraco *gathered all the Monkes in his jurisdiction together, and commanded them to obey the Emperour, to put on a white coat, and to marry wives instantly, or to have their eyes put out, and to be sent into exile*, Ibid cap. 52. So the Emperour, when he would have *Constantine* the Patriarch abjure Monkery, *he made him* (saith the same Authour) *eat flesh*, Lib. eod. cap. 29.

In the one and thirtieth yeere the same *Lichanodraco* sold all the Monasteries, both of men and women in his jurisdiction, and sent the money to the Emperour. If hee found any one to have a relique of any Saint in keeping, he burnt it, and punished him that had it. Hee slew the Monks, some with stripes, some with the sword; and left not a man, where he had to doe, that wore a Monasticall habit; whereupon the Emperour wrote thus unto him, ὅτι εὗρον σε ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιεῖς πάντα τὰ θελήματά μου. *I have found thee a man after mine owne heart, who*

who fulfillest my whole will. Thus much of *Constantine.*

The like reports *Cedrenus* of *Michael Balbus*, That he abominated Monkes, and diversly afflicted them, ordaining one punishment after another against them. As also of *Theophilus*, the last Emperour that opposed Images: *Theophilus* (saith hee) *ordained* ἀβάτους τηρεῖσθαι τὰς πόλεις τοῖς μοναχοῖς, *that no Monkes should have accesse unto the Cities, and that they should by all meanes be banished;* μᾶλλον δὲ μηδὲ κατὰ χώραν ὁρᾶσθαι τολμᾶν, *and not so much as dare to be seene in the Countrey*: and that he caused the Monasteries and places of holy retirement to become common and secular habitations: what the reason was, we may learne by that the same Author tells us: *Of those* (saith he) *which reprehended the Emperour, the Abramite Monkes were the chiefe; who freely adventuring into his presence, did demonstrate that Monasticall life was not an invention of yesterday, or the other day, but an ancient and primitive institution, and that holy Images were familiar in the Apostles times, and that Saint* Luke *painted an Image of the blessed Virgin*, &c. But it seemes the Emperour was not convinced by their demonstration: for this their boldnesse cost them full deare, as our Authour relates.

By this time I know you understand what the matter was that this Image-storme fell so heavily upon the heads of Monks and Friars: and yet notwithstanding all this, they at length prevailed, and carried the day (so God would have it) for their Idols. For another *Theophanes*, whom they call the Presbyter, a Writer also of his time tells, That *Theophilus* being dead, *Theodora* the Empresse (whilst she reigned in the minority of *Michael* her sonne) when she meant to restore Image-worship, which had beene banished now the second time, ever since *Leo Armenius*, *Re cum illis communicata, qui erant in magistratu & dignitate constituti, accersit cum ipsis eos, qui inter Monachos præstabant, & de Imaginum instauratione quæstionum*

proponit

proponit. Cumq; idem omnes conſentientes comperiſſent, diuturnoq; ejus rei deſiderio teneri, a q; animo excruciari propter Religionis in hac re mutationem, poſtulat, ut ſe etiam Patrum authoritatibus ad veritatem confirmarent, quas variis in libris inveniſſent. Mandavitque quo in loco Palatii præfinito, cætus Eccleſiaſticus univerſus cogeretur, & ad populum ea de re verba faceret, &c. that is, when ſhee had acquainted the Magiſtrates, and thoſe that were in authority, therewith, together with them ſhe ſent for the chiefeſt of the Monks, and propounded to them the queſtion concerning the reſtoring of Images: whom when ſhe found all men for the purpoſe, yea very eager for the buſineſſe, ſhe called a Synod, whereby Idolatry was againe publickly erected in the Greeke Church, 120 yeeres after it firſt beganne to be purged thereof, by *Leo Iſaurus* the Emperour.

For the Idolatry of the maſſe-god, which was not in uſe, at ſooneſt, till a thouſand yeeres after Chriſt, when the opinion of Tranſubſtantiation had gotten ſtrength, we ſhall not need trouble our ſelves much to ſhew that Monks and Friars were the authors and advancers thereof; ſince by that time, theſe kinde of men were become the onely maſters of Divinity: and therefore wee need not doubt, that what was then broached in the Church, came out of their ſhop.

Judge now, by what you have heard, how truly this Propheſie of Saint *Paul* is fulfilled, who told us that the *Doctrines of Demons* ſhould be brought into the Church, ἐν ὑποκρίσει κωλυόντων γαμεῖν καὶ ἀπέχεσθαι βρωμάτων; *through the hypocriſie of thoſe who forbid to marry, and* (command) *to abſtaine from meats.*

FINIS.

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